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THE MARROW OF THE ORACLES OF GOD.

OR

Diuers Treatises, containing Directiõs about six of the weightiest things can concerne a Christian in this life.

By

N: BIFIELDE. *late Preacher of Gods word at Isleworth in Middlesex.*

The fifth edition

LONDON
Printed for RALPH ROVNTHWAITE, *at ỹ goldẽ Lyõ in Pa: Churchyard*
1625.

Seth Bigge

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S. G. Crippen
Ouredale College 1865

TO THE RIGHT HONORABLE AND MOST noble Ladie, the Ladie LVCIE, Counteſſe of Bedford.

MADAM,

THeſe enſuing Treatiſes, hauing receiued their birth at ſeuerall times, (being but little Ones) ſought them ſeuerall Guardians to protect them: being now all ioyntly to goe into the world together to ſeeke entertainment, they humbly preſent themſelues vnto your Honour; beſeeching your

generall protection, and your noble admission, to do you and your Noble Familie their first ioynt-seruice, and from thence they are contented to beare their aduenture for their entertainment abroad in the world. And the rather am I emboldned thus to send them, with this Petition to your Honour, because in the first conception of them in the publicke Doctrine, you were pleased to conceiue so good hope of them, as to desire the profite of their seruice, as they should be fashioned and fitted thereunto. As they are mine, they are worthy of little respect; but as they haue receiued spirit and life from the heauenly word, and will of God: so they are meet to attend your most retired presence, and to bee trusted with the charge of your

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your greateſt treaſure, not doubting of your Honours noble and religious reſpect herein, I deſire to remaine

Your Honours Chaplaine in the things of Ieſus Chriſt, to ſerue you euer,

N. Biſield.

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The Gift of Mr Rayden
to Eliz. Foden 1729

THE BEGINNING OF THE DOCTRINE OF CHRIST.

OR,

A Catalogue of Sinnes:

Shewing how a Christian may *finde out the euils he must* take notice of in his *Repentance.*

With Rules, that shew a course, *how any Christian may be de-*liuered from the guilt and *power of all his sinnes.*

By N. BIFIELD, late Preacher of *Gods word at Isleworth in Middlesex.*

LAM. 3. 40.

Let vs search and trie our wayes, and turne a-gaine vnto the Lord.

LONDON,
Printed by GEORGE MILLER, and RICHARD BADGER.
1625.

THe Contents of all the ſixe Treatiſes, thou ſhalt finde in the firſt Chapter of the firſt Booke.

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TO THE MVCH HONORED LADIES, the Ladie ANNE CLEERE, and the Ladie ANNE FINCH, and the Ladie IONE HERICRE:

N. Bifield wiſheth all increaſe of the true grace of Chriſt, and the bleſſed fruition of the glorie of God in heauen.

Worthie Ladies,

LAmentable are the ruines, into which the natures of men are generally fallen by their ſinnes: which appeares eſpecially by the waies men take in the buſineſſe of their ſoule. The moſt men are cleane *out of the way to heauen*, and walke in by-waies

of their owne, which are called in Scripture, the *wayes of the wicked*; the *wayes of their owne hearts*; *Peruerſe wayes*; *Darke and ſlipperie wayes*; *The way of iniquitie*. All meeting in that *broad way that leadeth to deſtruction*, being wholly ignorant of the *way of life* and *peace*; yea, the moſt of them *ſpeake euill of the good way of God*, and perſecute it. Some there are, that are ſo farre enlightned, as not to like the common roade way of the multitude; and after ſome enquirie haue found them out *wayes that ſeeme good in their owne eyes*; and they are wonderfully well pleaſed with their courſe, but *the iſſues of theſe wayes are death* too, as well as the former. And the more is this

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danger increaſed vpon men, becauſe the *way of life is* but *one*, and it is a *narrow way*, and hard to find, and may be *ſought* by many, and yet *not found*. Yet this hope is left vnto forlorne men, that there is a way to heauen and happieneſſe: A *way of righteouſneſſe* and peace, a *way of mercy and truth*, a *way of wiſedome*: A way that men may *ſecurely* and ſafely walke in; a way, in which Chriſt will *guide them*, God the Father will *keepe them*, and the holy Ghoſt *leade them* by the hand, and direct them in all the paſſages thereof. Onely it concerneth vs *to aske the way*, with all importunitie, of God, and to attend vnto the directions of the word of God, and apply our hearts, and ſuffer our ſelues

ſelues to bee *diſpoſed aright*, that *our eyes may ſee the ſaluation of God*. And in particular we muſt look to three things: Firſt, that if the Lord ſhew vs that mercy to direct vs in the way, we muſt take heed that we neglect not, or diſpiſe not the care of walking in the way. Secondly, that with all diligence we auoide *going about*, and make *ſtraight ſteps to our feet*. And thirdly, with all feare watch our ſelues, that we *fall not* off with *the errours of the wicked*, from the good way of God, and ſo our latter end bee worſe then our beginning.

I haue vndertaken by the aſſiſtance of God, and the directions of his bleſſed Word, to ſingle out the choiſeſt things I could find in the Scriptures,

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Scriptures, concerning *the entrance* into this way of God, and thoſe *firſt paths which are called holy*. The ſubſtance of theſe directions I haue digeſted into the Treatiſe following: which I dedicate vnto your Ladiſhips, as a teſtimonie of my thankfulneſſe, for the reſpect you haue ſhewed vnto my Miniſterie, both in your conſtant reſort vnto it in the weeke dayes, while you liued in a neighbour Pariſh; and in that two of you are pleaſed to come to liue amongſt vs, and ſo are become a part of my charge. As alſo to manifeſt to the world my obſeruance of your Ladiſhips, for the good report you haue amongſt the godly for the grace of Ieſus Chriſt, and your vnfeigned loue

loue of the truth. Beſeeching your *Acceptation*, *Peruſall*, and *Patronage* of theſe, I take my leaue, and commend your Ladiſhips to the *God of mercie* and *truth*, who guide, comfort, deliuer, ſanctifie, and preſerue you all vnto the day of Ieſus Chriſt.

Your Ladiſhips to be commanded in Chriſt Ieſus,

N. BIFIELD.

Febr. 12. 1619.

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THE PREFACE TO THE READER,

containing the ſcope of all *the ſix Treatiſes, and certaine* generall things, which by *way of Introduction belong vnto them all.*

FOR thy ſake (*Chriſtian Reader*) I haue been willing to prepare for the Preſſe ſixe little Treatiſes: which may informe thee of ſixe things, of the greateſt conſequence, that I know can concerne thee in this life. And though I haue reaſon to abaſe my ſelfe in the acknowledgement of mine owne frailtie and inſufficiencie for theſe things,

things, yet thou haſt cauſe to awaken to the conſideration of the matter, which ſo nearly concerneth thee: vſing the helpe of this labour, til God affoord thee better helps from more able inſtruments. The matter in all of them is ſo neceſſary, that I know not which of them thou mayeſt ſafely neglect.

The Contents of this Treatiſe.

The firſt thing which any man diſpoſing himſelfe for the kingdome of God, will and ought to inquire after, is, *What he ſhould doe to be rid of thoſe ſo many ſinnes he hath been and is guiltie of?* rid (I ſay) from the guilt and danger of them, & from the power and dominion of them. For the ſatisfaction of thy conſcience in this moſt needfull queſtion, I haue in this firſt Treatiſe gathered for thee, out of the whole Bible, a *Catalogue* of thoſe ſins, which in our repentance God will haue with ſpeciall notice to be confeſſed and auoided. And

theſe

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these sinnes I haue set downe, as neare as I could, in *the expresse words of the text*, that thou mightest see the *Lord* himselfe describing thy offences: and so mightest haue no excuse or doubt, to imagine that it was but the iudgement of some men, that made such things to bee thought to bee sinnes. By this course of surueying the whole Scriptures, I haue both found out diuerse particular offences plainely *prooued* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuers things prooued clearly to bee sinnes, which were onely barely affirmed to bee so in other writers. I haue likewise plainely shewed thee by *expresse Scripture*, what course thou maiest distinctly take to be rid of thy sinnes: a course that cannot faile thee, being grounded on the most euident directions,

which God himſelfe hath preſcribed vnto thee, if thy owne ſlothfulneſſe & procraſtination, or wilfull peruerſneſſe hinder thee not. And I doubt not but by experience thou wilt confeſſe, the courſe is comfortable and eaſie, conſidering the great benefit and reſt thou maiſt bring to thy conſcience thereby.

2 The contents of the ſecond booke.

The ſecond thing a man would deſire to bee ſatisfied in, (that hath been entred into the practiſe of Repentance) is, *How hee might come to be infallibly aſſured, concerning Gods fauour, and his owne ſaluation*; and for anſwer hereunto, I haue in the ſecond Treatiſe gathered out of the Scriptures, *ſignes* of Gods owne making, by which men may try their eſtate, and theſe *ſuch*, as both *deſcribe wicked men*, not yet in Chriſt, *and* ſuch, as deſcribe *godly men* that ſhall certainly bee ſaued. And withall, I haue now added directions, how by the helpe

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helpe of thoſe ſignes men may ſettle their *aſſurance*, and how ſuch as yet want thoſe ſignes, may attaine them.

3 The Contents of the third book.

The third thing euery Chriſtian ought to ſeeke ſatisfaction in, is this, *How a man that hath attained vnto the aſſurance of ſalvation, when he dies, may comfort and eſtabliſh his heart againſt all the miſeries and diſtreſſes, which may, and will befall him in this life before his death.* And to this end I haue gathered out of the whole *Scriptures* thoſe admirable *conſolations* which may bee abundantly ſufficient to vphold him with much ioy in the worſt eſtate can befall him. And this is done in the Treatiſe which I call the *Promiſes.*

4 The Contents of the fourth booke.

The fourth queſtion, a carefull Chriſtian, that hath thus found out the gaine of godlineſſe, would aske, in this, *What he ſhould do in the whole courſe of his life to glorifie God*, who hath thus loued

him, and giuen his Sonne to dye for him, and purchaſed ſuch a glorious inheritance for him. And for anſwer hereunto, I haue likewiſe out of the Scripture gathered *the rules of Life*, which will ſhew him diſtinctly, how he ſhould carrie himſelfe *towards God*, and *towards men* in all parts of his life; how hee ſhould behaue himſelfe *at home & abroad*, in *companie*, and *out of companie*, &c. and all this ſhewed him by the *expreſſe words* of the Scriptures.

5 The contents of the fift booke.

In the fifth place, if a man aske himſelfe what yet hee wants that is neceſſarie for his ſtate, he may, and ought to bethinke himſelfe of this queſtion; *What are thoſe neceſſary truths, which God hath abſolutely tied him to know and beleeue, without which he cannot bee ſaued, and which are fundamentally needfull for him*: To this end I haue collected a fift Treatiſe, called the *Principles*: which are an extract

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extract out of all the Doctrine of religion, of ſuch truths in euery part of religion, as a man is bound of neceſſity to know. And this I haue not onely *proued* by Scripture, but ſhewed what *vſes* he may put ſuch knowledge to, all the daies of his life.

6 The contents of the laſt booke.

The ſixth and laſt thing which ought to bee enquired after, is, how a man thus fitted to liue the life of God, may alſo *bee cured of the feare of death*; and to this end I haue publiſhed that Treatiſe of the Cure of the feare of Death, which ſhewes plaine and comfortable wayes, how any Chriſtian may deliuer his heart from thoſe feares.

Whom theſe Treatiſes concerne.

I ſuppoſe that no man that readeth this, will conceiue, that any of theſe are needleſſe. And as I would aduiſe ſuch Chriſtians as abound with abilitie and leiſure, to furniſh themſelues with the labours of ſuch worthy Di-

uines, as haue written of any of theſe ſubiects: ſo vnto ſuch Chriſtians as haue not that abilitie or leyſure I commend theſe Treatiſes, both for their breuitie, and the diſtinct digeſting of the things he would ſeeke after; there being nothing of mine in theſe, but the labor of diſpoſing them, the maine ſubſtance of them being Gods owne word, & things deuiſed and inuented by GOD himſelfe. I may lawfully commend the care and ſtudy of theſe things vnto thee, and that with ſo much authoritie from the Lord, as to tell thee, that thou maiſt not ſafely bee negligent in any of theſe, if thou conſider the worth of them, or thy owne need.

Incouragements to the ſtudy of theſe things.

If thou ſay, that here is preſcribed a hard taske, and ſo many things are to bee done, as may make any man afraid to meddle with directions of ſuch variety, and number:

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I anſwer; that in any of theſe Treatiſes the way is not made harder then is required, or in the doctrine of the Church manifeſted: but rather things are made more plaine, and ſo more eaſie. Beſides, thou knoweſt already, that the *way* to heauen *is a narrow and ſtraight way, and few find it.* But eſpecially thou ſhouldeſt weigh with thy ſelfe the great encouragements and motiues to abide the hardſhip and difficulties of any godly and neceſſarie courſe. Though the way to *Canaan* (with the *Iſraelites*) were through a ſolitarie wilderneſſe, yet it ſhould comfort thee, that it is but *a way of three dayes*, as they ſay, being about to get out of Egypt. God will keepe thee at worke but a little time, and therefore thou ſhouldeſt not thinke much of thy paines. And further thinke of it, that this is a courſe of wonderfull comfort & ſafety: when a Chriſtian followes

the euident directions of Gods VVord in theſe moſt weightie things, he walks ſafely: He is in the *good way, the way of liſe*, the *way of peace*; he is ſure to *ſee the ſaluation of God*. To follow theſe directions ſoundly, is to keepe our ſoules. All *Gods waies* will be *mercy and truth* to vs. God will cauſe vs *to heare his louing kindneſſe in the morning*. Our way will be full of refreſhing: Gods waies are *wayes of pleaſure*, and if any man ſet himſelfe exactly to take notice of Gods will in theſe things, and will bee at paines to ſtore his heart diſtinctly in ſuch ſolid truths: it is certaine, the Lord will recompence his way vpon him, *God will not caſt away the exact man, till he fill his mouth with laughter*, as it is ſaid, Iob. 8. 19.20. Sure it is, that in the ſtudy of theſe things lyeth the way of eternitie, and though thou think the way to be hard and narrow, yet this may ſomewhat eaſe thee;

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thee; it is *a plaine way*. For the *ſimple* may profit by it, as is auouched to be true of all the courſes which God by his VVord ſo expreſly required, Pſal. 119. Iſaiah 25.8. & 42.16. Pro.8. And beſides thou haſt many helpes; the word of God will not only ſhew thee what to doe, but it will beget in thee a ſecret power to doe it, God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmitie*; and God will *ſend his Angels to guide thee* in thy way: *Chriſt will be the Way and the Life to thee*. And thou haſt good company: for this is the *old way*, the way of all Gods ſeruants in the ſubſtance of the courſe.

Onely before thou ſet vpon any of theſe directions, let mee giue this generall aduice, to look to theſe few things.

Generall directions by way of preparation.

1

First, thou muſt giue ouer, and forſake vngodly companie; for elſe it is in vaine to meddle with any religious courſe, as theſe

places will shew thee, Psal. 1. 1, 2. Prou. 4. 14, 15. and 9.6. and 23. 19, 20. and 29.27. Psal. 26. 2. Cor. 6.

2 Secondly, thou must *get thee into the way of good men*, prouide for thy selfe, (if it be possible) the fellowship and societie of godly persons, Prou. 2. 20. Isaiah 19. 23, 24, 25. For this fellowship will take away the tediousnesse of the way, and much preserue thee against giuing ouer; and their examples will be as patternes for thee; and by acquaintance with them thou wilt be brought into acquaintance with God himself, Isaiah 19. 23, 24. 2. Cor. 6. 16, 17, 18. Prou. 20. 20.

3 Thirdly, thou must remember *to pray vnto God* by all meanes *to direct thee, and shew thee the way* in all these things, thou must *beg a way of God*, and beseech him to *remoue from thee all lying and deceitfull wayes*, Ezech. 8. 21. Psal. 119. 29. Ier. 20. 23.

Fourthly,

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Fourthly, thou must, when thou comest to Gods directions, *lift up thy soule*, and not giue way to thy owne *carnall reason*, and the sluggishnesse of thy owne nature, or the deceitfulnesse of thy owne heart: but let the Lord see thou art willing to do any thing thou canst, Psal. 143. 8. Bring a mind desirous to *obey in all things*. By any meanes take heed, thou be not like those complained of, Isaiah 58. 2. that haue a great mind to know Gods waies, and to reade all sorts of directions, as if they sought righteousnesse in a speciall manner of care, and yet do not follow any of the courses they so much desire to know, & seeme to commend and like. If euer thou wouldest haue thy soule to dwell at ease, choose out for thy selfe those waues which God doth teach thee, Psalme 25. 12, 13. Let the Lord know, that if he will be pleased to teach thee a sure way, thou wilt walke

Note.

walke in his paths; and to that end, beforehand beseech him *to vnite thy heart to his feare*, Psal. 86. 11. Thou shouldst be of *Dauids* mind, to say, *O that my wayes were directed to keepe Gods statutes*, and then thou wouldst resolue to keepe them, Psal. 119. 58.

CHAP. II.

Shewing what rules hee must obserue, that would be deliuered from his sinne.

The course to be rid of sinne.

HItherto in generall. The first thing then to bee done by that Christian that would settle himselfe in a sound course, to lay as it were the foundation of his saluation, is to practise those rules that may deliuer him from the horrible danger and distresse he is in, in respect of all the power of all the sinnes hee hath hitherto committed.

If

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If he conſider of the dreadfull curſes which hee is liable vnto in reſpect of all his ſins, he ought not to thinke it much to vndergo the hardeſt taske can bee enioyned, to make himſelfe capable of the grace of God, and pardon for ſo many offences. And therefore with ſo much the more willingneſſe and vnchangeableneſſe of reſolution, ſhould hee with much deſire ſet vpon theſe rules now to bee giuen, ſeeing they are but few in number, and ſuch as he may performe, by the grace of God, with much eaſe and comfort. And the more may he encourage his owne heart, becauſe when he hath done, he may clearely ſee he hath done diſtinctly that which God required of him, and that, with which he is ſatisfied through Chriſt. But before hee ſet vpon the practiſe of theſe rules, he muſt in iudgement bee throughly reſolued of three things.

Motiues.

First,

3. Things he muſt bee reſolued of in his iudgment.

1 First, that *Ieſus Chriſt* hath made a full and ſufficient *ſatisfaction* for the ſinnes of all men: As he became *a ſacrifice for ſinne*, he payed *a price* in his bloud, ſufficient to *redeeme vs* Epheſ. 1. 6. *He is the Lambe of God, that taketh away the ſins of the world*, Iohn 1. 1. Pet. 1. 18, 19. Epheſ. 1. 10.

2 Secondly, that *God is well pleaſed* with this ſatisfaction made by Chriſt for our ſinnes, which he declared by that voyce from heauen, Mat. 3. and 17. &c. Yea, he hath ſet Chriſt foorth in the view of all men, as the *propitiation for their ſins*, Rom. 3. 25. and hath ſent vs *the word of reconciliation*, and *beſeecheth vs* by the word, *to be reconciled*, 2. Cor. 5. 19.

3 Thirdly, that *thou* mayeſt attaine vnto this redemption by Chriſt, if thou wilt practiſe thoſe things which are required of thee: and this thou mayeſt be aſſured of, both becauſe Chriſt

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is ſaid to take away the ſinnes of *the world*; and becauſe God offers this reconciliation in the Goſpel *to euerie creature*, and exempts none; and becauſe the Apoſtle ſaith, *If any man ſinne*, he may haue *an Aduocate with the Father, euen Ieſus Chriſt the righteous*; and beſides, thou feeleſt the *Spirit of God knocking* at the doore of thy heart, and would come in, Iohn 1. Marke 16. 1. Ioh. 2.

If we do 4 things we are rid of the danger of all ſins paſt.

When thou haſt thus prepared thy ſelfe by theſe three reſolutions, then if thou do theſe foure things following, thou mayeſt be ſure to be clearely rid of all danger that can any way befall thee for thy ſinnes paſt, though they were neuer ſo many or great.

1 Make a Catalogue of thy ſins.

The firſt rule concernes the examination of thy ſelfe, and it is this: thou muſt take thee a Catalogue of all the ſins thou canſt diſcerne by thy ſelfe, and be ſure thou

thou doe this ſeriouſly and effectually; and for this purpoſe retire thy ſelfe into ſome ſecret place, and ſet thy ſelfe in Gods preſence; and then call to mind all the ſinnes thou canſt remember by thy ſelf particularly, write them downe as they come to thy mind; aske thy ſelf this queſtion: *What haue I done all the dayes of my life, which if I were now to dye, would feare me if they were not forgiuen?* Take the anſwer to this queſtion, as thy ſinnes come to thy mind, till thou canſt remember no more, ſo as thou couldſt in the ſinceritie of thy heart ſay, that thou dealeſt plainly before the Lord, and doeſt not hide any fault; and out of the liking thou haſt to any ſinne, doeſt not forbeare to ſet it downe.

Trouble not thy head with the thoughts of any other thing, till this bee done: and thou needeſt not care for *order* or *phraſe* in ſetting it downe, but doe it in ſuch words

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words as thou haſt to vtter it in, and be ſure to ſpare none of thy *ſpeciall knowne ſinnes*, but let the Lord ſee, *that thou art as willing to indite thy ſelfe for them in his preſence, as thou art willing hee ſhould forgiue them.* VVhen thou haſt in this manner taken a particular notice of thy ſinnes, then looke vpon the Catalogue following, and examine thy ſelfe diſtinctly by it. For this Catalogue will be like a *Looking-glaſſe* from all parts o f Gods Law, to ſhew thee thy offences. And ſo thou mayeſt obſerue what faults thou couldeſt not find or remember by thy priuate examination; and withall ſee in what phraſe or order to digeſt thy ſins. Let not thy thoughts trouble thee, but chearfully endure this triall of thy ſelfe; and take heed thou do it not curſorily, but take time enough, and ſo thou mayeſt, if thou wilt onely take one of the Chapters, or two of them, as they lie

lie in the *Catalogue*, and no more in a day, till thou come to the end of the *Catalogue*: neither needſt thou to trouble thy ſelfe about ſuch ſinnes as thou doeſt not clearely ſee that thou art guiltie of, but take onely ſuch as thou art moſt ſure thou haſt offended in. It is enough in the practiſe of Repentance, to take particular notice of knowne and apparent euils: a generall acknowledgement will ſerue for the reſt.

How our ſins are innumerable.

If thou thinke thy ſinnes bee innumerable, and ſo cannot be gathered into a Catalogue, vnderſtand, that the *acts of ſinne* are innumerable, but *not the kinds of ſinne*. There is no ſinne, but it is condemned in the Scripture: and if there were as many ſinnes as there be lines in the Scripture, yet they might be numbred; and therefore that ſpeech of *Dauid*, that his ſinnes were innumerable muſt be vnderſtood of the acts of ſinne; for he might in one ſinne

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bee guiltie of innumerable acts: as if it were a ſinne in thought, it might be committed oftner then can be *by vs* numbred. But in repentance, it is enough to humble our ſelues for the ſeuerall *kindes* of ſins wee haue been guiltie of, which will not bee ſo many, but they may be eaſily numbred. The ſeuerall acts of the ſame ſinne ſerue but as a generall aggrauation of the offence. Onely in this examination look to two things: The one, that thou beſeech God by prayer, to ſhew thee the ſins are moſt diſpleaſing vnto him. The other is, that thou take heed thou leaue not out any ſpeciall knowne ſins; becauſe elſe, thoſe ſinnes ſo ſpared, may buffet thee a long time after thou haſt finiſhed this courſe: and beſides, they may get head and preuaile againſt thee in practiſe, if by this courſe they bee not brought vnder.

Looke to 2 things.

Now that thou oughteſt thus ſe-

The proof.

ſeriouſly to examine and call to mind thy ſinnes, and that this is one of the things God requireth of thee to bee diſtinctly done, theſe places of Scripture do euidently proue, and withall ſhew, that God doth take euen this beginning of thy repentance well, Lamen.3.40. Pſal.44. Ezec.16. 43.61.& 20.43.& 36.31. Ier.8. 6.1 Cor.11.Gal.6.3. Ioh.11.13. VVhile thou art doing this, thou ſhalt doe well to do no other exerciſe of Religion at that time, but onely to attend this.

2 Secondly, thou muſt confeſſe thy ſinnes particularly in the beſt words thou canſt.

The ſecond thing that God requireth of thee diſtinctly to be done, is *the confeſſion* of thoſe ſins thus gathered into the Catalogue; and for the performance of this dutie, ſet ſome time apart, and preſent thy ſelfe before the *Lord*: and if thy memory will not carrie all the particulars of thy offences, take with thee the written enditement, and as *Hezekiah* did with his letter, ſpread thy Cata-

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Catalogue before the *Lord*, and then *take vnto thee words* in the beſt manner thou canſt, to *iudge thy ſelfe* for thoſe offences. Let the Lord know, that it is thy hearts deſire to *pleade guiltie* to each of thoſe ſins, and in ſpeciall, vrge againſt thy ſelfe thoſe ſinnes wherein thou haſt more eſpecially offended. Bee not ouer carefull for words; the Lord requireth thee but to doe it in the beſt words thou canſt; onely let thy words bee the true voice of thy heart, and thou mayeſt bee ſure the Lord vnderſtandeth the meaning of thy heart. Let no obiection driue thee off from the practice hereof, but doe it ſo, as thy owne conſcience may witneſſe with thee, that thou haſt done it in the beſt manner thou canſt. Now that this is a dutie neceſſarily required, theſe Scriptures plainly ſhew, Hoſ. 14.3,4 Pro. 28.13. Leuit. 16.21. & 26. 40.41. Iob. 33.27.28. Pſal. 32.5. Ier.

The proofs.

Ier.3.12,13.Mat.3.6.Act.19.18. Dan.9. Neh. 9.2. Rom. 10.10. 1 Cor.11.1.Ioh.1.7.9.This is the ſecond dutie.

3 Thirdly, thou muſt ſeek godly ſorrow, and not giue ouer, till thou feele thy heart melt within thee.

The third thing thou muſt labour for diſtinctly, is, to conceiue true *mourning* and *ſorrow* for theſe ſinnes thus confeſſed. This is that *ſacrifice*, is ſo well pleaſing to God, and this is euery where in Scripture expreſly required, and the promiſes faſtned (diuers of them) vpon this condition, as theſe places manifeſtly ſhew, Mat.5.5. Iam.4.9. Ioel 2. 12,13. Zach. 12. 12. Iſai. 1.16. Pſal. 31. 17. Iſai. 61.1,2,3. Ier. 54. Ier. 31. 18, 19. Now that thou mayſt attaine vnto ſoftneſſe of heart, I aduiſe thee to take this courſe: Reſolue with thy ſelfe to ſet ſome time apart, at leaſt once euery day for this buſineſſe; and when thou doeſt ſtand before the Lord with thy former mournefull inditement, and while thou ſtriueſt to iudge

How it may be attained.

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thy ſelfe, and to keepe an aſſiſe vpon thy own ſoule, beg of God to giue thee that *ſoft heart hee promiſed*, Ezech. 36. 26. beg it (I ſay) of God, but let thy praiers bee without limitation for the time. If the Lord heare thee not the firſt time, yet pray for it the next time againe, and ſo the third day, and ſo ſtill, till the Lord do heare thee, and make thee feele thy heart to melt, and (if it may be) teares to trickle downe thy cheekes before the Lord; yea, put on this reſolution, that thou wilt neuer ſtand before the Lord for any requeſt while this courſe laſts, but thou wilt remember this Petition, to beſeech him to giue thee ſecret ſorrow and ſenſible for thy ſinnes. It may bee, the Lord will heare thee *at the firſt*, or in the beginning, while thou art *preparing thy ſelfe to ſpeake vnto him*, or while thou calleſt vpon him at the firſt or ſecond time; but yet if he do not,

perſiſt

perſiſt thou, thy ſute is iuſt; and *importunitie* will ouercome the *Lord*: *and this very deſire to ſorrow being reſolute, is a degree of true godly ſorrow.* But yet that thou maieſt be ſure of it, giue not ouer, till the *Lord* heare the letter of thy deſire, if it may bee. And withall ſtriue againſt the perplexities of *an vnquiet heart*; feare not, but at time of the day which thou ſetſt apart for religious duties, bee as earneſt as thou canſt, and when that is done, go chearfully about the works of thy calling. Hang not downe thy head like a bulruſh, as if thou muſt do nothing elſe but ſigh and bemone thy ſelfe, and ſhew a troubled mind in all things: Euen the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the vſe of this Catalogue is not for euer, nor do I require this ſpecial mourning all the dayes of thy life,

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life, but in this caſe of firſt repentance, by which the body of ſin may be remoued. Therefore thou oughteſt ſo long to vſe the Catalogue of thy confeſſions of ſinnes, till thou feele in ſome meaſure this ſorrow and melting of heart, which when thou haſt attained, either ſooner or later, then addreſſe thy ſelfe to the fourth rule.

4. Fourthly, thou muſt thē lay hold vpon the Promiſes diſtinctly.

The fourth rule concernes *the application of the Promiſes*, eſpecially the Promiſes of two ſorts. First, ſuch as ſhew that God hath giuen *Ieſus Chriſt to make ſatisfaction* for the ſinnes of men: and then in ſpeciall, ſuch promiſes as ſhew, that through the merits of Chriſt, hee that hath thus confeſſed and felt ſorrow for his ſin, ſhall be receiued to fauour. Now for this purpoſe, thou muſt get thee a diſtinct Catalogue of promiſes made to ſuch as confeſſe their ſinnes with ſorrow and mourning, and in them thou

2. Sorts of promiſes.

How this may be done.

ſhalt ſee moſt plainly vnto how much riches and treaſure this entrance vnto godlineſſe hath brought thee. For the condition of the Promiſes being alreadie formed in thee by this grace of God, thou maiſt ſafely aſſure thy ſoule of ſo much fauour from God *in particular*, as is *expreſly contained in thoſe Promiſes*. Marke it, thou as yet dar'ſt not claime all the prerogatiues or good things contained in any Promiſes in Scripture, yet thou maiſt ſafely lay vp as treaſure, ſo much as the Promiſes that concerne confeſſion and godly ſorrow do aſſure and eſtate vpon thee; and ſo thou ſhalt find that thou haſt right *in Chriſt* alreadie for great and rich fauours, and maiſt ſhew Gods expreſſe word to warrant thy claime; as for example, God hath aſſured thee;

Note.

1. A taſte of the particular happineſſe of ſuch as haue gone thus farre.

Firſt, that thou ſhalt not be damned, thou maiſt reſt vpon it, theſe be plaine Scriptures, 1. Cor.

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11.31,32 Iob 19. 27,28.

Secondly, that God will haue mercie vpon thee, and loue thee freely, and take away his anger from thee, Prou. 28.13. Ioel 2. 12.13.Hoſ.14.3,4.Ierem.31.18, 19,20. 2.

Thirdly,that all thy ſinnes are forgiuen thee,1.Ioh.1.7,9.Zach. 12.10. and ſo forward to the 2. verſe of the 13.Chapter. 3.

Fourthly,that God is at peace, and reconciled, and that thou haſt a free right vnto his word, and ſhalt find his preſence in his word, Iſaiah 57. 15, 16,17, 18. 4.

Fiftly, that God will now henceforth heale the nature of thy ſinfulneſſe,Hoſ.14.3,4. 5.

I do but inſtance in theſe few particulars;but I could wiſh thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at leaſt ſtudie them ſoundly to vnderſtand them.And

for thy eaſe I haueſet downe the chiefe places of Scripture as they lie in order.

Leuit.26.41,42,44.
2.Kings 22.19,20.
Iob 33.27,28.
Pſal.32.5. and 71. 17.
Prou.28.13.
Iſaiah 57. 15, 16,17, 18. and 61.1,2,3.
Ierem.31.18,19,20.
Zach. 12. 10. and ſo forward to the ſecond verſe of Chap. 13.
Hoſ.14.3,4,5,6.
Math.5.6.
1.Cor.11.31,32.
Iam.4.9.

How theſe promiſes are to be vſed.

Now when thou haſt written out theſe Promiſes, and doſt vnderſtand the meaning of them, then carrie them into Gods preſence, as thou diddeſt the Catalogue of ſinnes, and now beſeech God, for Ieſus Chriſts ſake, to incline thy heart to beleeue theſe promiſes of Grace; and to this

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this end pray vnto God from time to time, till the Lord be pleaſed to let thee feele life in the Promiſes, or a cleere perſwaſion; and withall, beſeech God by the Spirit of Promiſe from heauen, to ſeale vp thy intereſt herein;and if thou feele the ioyes of the holy Ghoſt fall vpon thee in any of theſe Promiſes, O happie man that euer thou waſt borne to ſuch a rich eſtate. I ſay the ſame of this ſenſible life in the promiſes,that I did before of godly ſorrow. It may be, the Lord will heare thee at the firſt; if not, perſiſt thou to beg this grace till thou obtaineſt it. Thou ſeeſt, forgiueneſſe of all thy ſins, which thou haſt confeſſed is promiſed thee, vrge the Lord with moſt humble deprecation to heare thee for the pardon and forgiueneſſe of them, for the mediation ſake of Ieſus Chriſt and his merits, that ſits at his right hand, to make requeſt for poore

ſinners that ſeeke mercy. Now when thou haſt felt the Promiſes to be any of them *ſpirit and life to thee*, then haſt thou done this moſt glorious exerciſe, and thou haſt cauſe to praiſe God all the dayes of thy life, and what thou ſhouldeſt afterward doe, the Treatiſes following will ſhew thee; but for thy more cleare ſatisfaction, I will anſwer a queſtion.

Queſt. Thou wilt ſay, I could take comfort in this courſe, hauing done theſe things, but that I doubt whether my confeſſion or ſorrow be right, or no. For I find, that wicked men in Scripture haue confeſſed their ſinnes, and mourned too.

How we may know whether our confeſſion be right.

1.

Anſw. Thou maiſt euidently trie thy confeſſion and ſorrow, by theſe ſignes of difference.

Firſt, wicked men haue confeſſed their ſinnes, and ſorrowed, but both were *compelled* whereas thine is voluntarily, and ſo *a free-*

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will offering.

Secondly, *Caine* and *Iudas* confeſſed ſinne, but it was *not all ſorts of ſinnes*, but onely the capitall crimes knowne by them, by which they had ſhamed and vndone themſelues. 2.

Thirdly, the ſorrowes of wicked men were *more for the puniſhment, then for the ſinne*; nor did they ſorrow for *all ſorts of ſinnes*, but for the ſinnes before deſcribed. 3.

Fourthly, their confeſſion and ſorrowes were *not ioyned with an vnfeigned deſire to forſake ſinne*; whereas this is an infallible ſigne of true repentance, when a man can as *heartily deſire that he might neuer commit ſinne, as heartily* (I ſay) *deſire it, as he would that God ſhould, neuer impute it.* When a man can ſay before the Lord, that there is no ſinne, but hee doth as vnfeignedly deſire God to giue him ſtrength to leaue it and forſake it, as he doth deſire 4. Note this well.

that God ſhould forgiue him, and not plague him for it: I ſay this is ſuch a ſigne, as was neuer found in a wicked man in any age of the world.

5. Fifthly, the confeſſion and ſorrowes of the wicked were not ioyned with any perſwaſion of Gods goodneſſe, or any conſtant deſire to find mercie with God in *Ieſus Chriſt*.

Thus haue I ſhewed thee the directions, which concerne this firſt and moſt weighty buſineſſe that can concerne thee.

This direction concernes three ſorts of men

There are three ſorts of men whom this direction concernes. Firſt, ſuch as neuer repented. Secondly, ſuch as though they haue repented, yet haue not the comfort and aſſurance of their repentance, who by following theſe directions, may make all out of doubt. Thirdly, ſuch as after calling fall into groſſe ſinnes: Theſe haue need to recouer themſelues by the helpe of theſe di-

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directions. The Catalogue following may ſerue for other vſes, beſides this of a mans practiſe in his repentance at his firſt conuerſion, or after apoſtacie: For

Other vſes of the Catalogue.

1. As in a ſmall Map, a man may here ſee the ſorts of ſinne, and ſo may get knowledge quickly, what euill to auoide, which hitherto he hath not taken notice of.

2. It may ſerue before the Communion, for ſuch as would make a generall ſuruey of their ſinnes, in diſcharge of that *examination* which the Apoſtle mentioneth, 1. Corinth. 11. For howſoeuer this large Catalogue be not of neceſſitie requiſite to that examination, yet vnto ſuch as haue leaſure & fitneſſe, it is profitable for their more abundant ſatisfaction.

The miſerie of ſuch as will not be aduiſed to take a ſound courſe about their ſinnes.

To conclude, if any man that reades theſe preſents, and is guiltie to himſelfe, that he hath hitherto taken no ſound courſe a-

bout his ſinnes, and yet will not be perſwaded to practiſe theſe directions: let him conſider, that ſo long as his ſinnes be vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the ſinnes he euer committed, ſtill cleaues vnto him; ſo as he may iuſtly with the Leper crie, *Vncleane, vncleane*: yea all his ſinnes are *written, as it were with a pen of iron* in Gods booke of remembrance, and that he is a meere *ſtranger from all Gods promiſes*; and liues *without God*, and *without Chriſt in the world*, and that all he doth, euen his *beſt works, are abominable* to God, and that *ſeas of wrath* hang ouer his head, and vnſpeakable *woe will be to him in the appearing of Ieſus Chriſt*, if he preuent it not by ſound and ſpeedie repentance.

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CHAP. III

The diuision of Sinnes, and the Catalogue of sinnes against the whole Law.

ALl the sinnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Either *sinnes against the whole Law*, that is, such as may be committed against any of the Commandements. 1.

Or *sins against the first table* of the Law. 2.

Or *sinnes against the second table* of the Law. 3.

Or *sinnes against the Gospell.* 4.

The first sort of sinnes, are sins against the whole Law, and thus he sinneth that is conceiued in sinne, Psal. 51. 5. The first sort of sinne.

Originall sinne.

That allowes not the good he doth, Rom. 7. 15.

That doth the euill he hates, vers. 15. 19.

That

That hath not goodneſſe dwelling in him, ver. 18.

That doth not the good he would, ver. 19.

That hath euill preſent, when he would do good, ver. 21.

That hath a law in his members, rebelling againſt the law of his mind, ver. 23.

Ignorance. That hath not knowledge to do good, Ier. 4. 22. Hoſea 4. 6. Iſaiah 1. 3.

This is aggrauated,

1. If thou refuſe knowledge, and wilt not vnderſtand, Iob 21. 14. Pſal. 36. 4.

2. If thou walke not in the light, whileſt thou haſt the light, Ioh. 12.

3. If thou hate him that inſtructeth thee, Amos 3. 10.

4. If thou detaine the truth for the loue thou beareſt to wickedneſſe, Rom. 1. 18.

5. That will not vnderſtand, though the foundations of the earth be moued, Pſal. 82. 5.

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That hath preſent occaſion to do good, and yet puts it off, though but till the morrow. Pro. 3.28. Procraſtination.

That ſeeketh his owne glorie, Prou. 25.27. Vainglorie.

That boaſteth of a falſe gift, Prou. 25.14.

That praiſeth himſelfe, Prou. 27.2.

That is pure in his owne eyes, being not waſhed from his filthineſſe, Prou. 30.12.

That cauſeth others to go aſtray, eſpecially the righteous, Prou. 28.10.

That calls euill good, or good euill; or puts light for darkneſſe, or darkneſſe for light; or that puts bitter for ſweete, or ſweete for bitter, Iſai. 3.20.

That changeth the ordinances, or addeth to Gods word, or diminiſheth ought from it, Iſaiah 34.5. Deut. 4.2. Prou. 30.6.

That Protects or defends others in ſinne, Ier. 44.15.

That

Securitie. That ſits ſtill, and is at reſt in ſinne, Zach. 1.11. And conſiders not that God remembers his wickedneſſe, Hoſ. 7. 2. and is without feare of Gods iudgements, Prou. 28.14. 1. Theſſal. 5. 6, 7.

Incorrigibleneſſe. That receiueth not correction, but proudly hardeneth his heart, and is wilfull in euill, Ier. 5. 23. Ezech. 7.10. Heb. 3.15,16.

Carnall feares. That feares reproach for weldoing, Iſai. 51.7. or feares the diſpleaſure of God for breaking mans traditions, Math. 15.2.9. or in things indifferent, makes conſcience of ſinne, where there is no ſinne, Rom. 14.

Hypocriſie. That doth his worke to bee ſeene of men, Math. 6. and 23.

That hath the forme of godlineſſe, but denieth the power of it, 2. Tim. 3.5.

Selfeloue. That is a louer of himſelfe, 2. Tim. 3.2.

Luke warmneſſe. That is neither hote nor cold, Reu. 3.15.

That

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That doth not good with a ioyfull heart, Deut.28.47. Vnchereſulneſſe.

That eſteemes the way of the multitude, Exod.22.2.

That is not circumſpect, but fooliſh and raſh, and ruſheth vpon things without knowledge or counſell, or conſideration of opportunities, circumſtances, meanes, or end, Epheſ.5.15. Prou. 15.22. Ier.8.6. Inconſideration.

That is childiſh or vnconſtant, Epheſ.4.14. as he is, Inconſtancie

1. That is carried about with euery wind of doctrine.

2. That hath a diuided heart, Hoſ.10.2.

3. That is mutable in his affection to godlineſſe, Gal.4.

4. That falleth away from the truth, or goeth backe, Ier.15.6. Hoſ.6.4. Iſai.1.4.

Hitherto of the ſinnes againſt the whole Law.

CHAP.

CHAP. IIII.

The diuiſion of the ſinnes againſt the firſt Table: and the ſorts of ſinnes againſt Gods nature.

THe ſinnes againſt God, forbidden in the firſt Table of the Law, are of foure ſorts.

1. Some againſt his nature.
2. Some againſt the meanes of his worſhip.
3. Some againſt the manner of his worſhip.
4. Some againſt the time of his worſhip.

For the firſt, the ſinnes againſt the nature of God, are of two ſorts.

1. Some more vnuſuall and perſonall.
2. Some more vſuall and naturall.

The more vnuſuall ſinnes are ſuch, as are not found amongſt Chriſtians,

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Christians, except it be in such persons onely, as are most monstrously visible, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the seruice of the Diuell.

4. *Atheisme* to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say he is God, or to exalt himselfe aboue all that is called God.

6. *Heresie*, to hold, after conuiction, errors against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to haue thus touched these sins.

The more vsuall sins, and such as are found in the most men by nature, are such as these.

That naturall *Atheisme*, of which he is guiltie,

1. Naturall Atheisme.

1. That

1. That cuſtomarily ſpends his time without God in the world, Epheſ. 2. 12.

2. That conceiues Atheiſticall thoughts; and of ſuch thoughts he is guiltie,

That hath inward reaſonings, whether there be a God, to which his heart inclineth, Pſal. 14. 1.

That ſaith or thinketh, God will neither do good nor euill, or that he neither ſeeth or regardeth, Iſai. 29. 15, 16. Zeph. 1. 12. Ezech. 9. 9. Iob 22. 13.

That ſaith or thinketh, there is no profite in ſeruing the Almightie, Iob 21. 14. & 22. 17.

That in affliction ſaith or thinketh, it is impoſſible to be deliuered, 2. Kings 7. 2.

That hath inward boylings about ſuch things as God ſheweth not the reaſon of, Iob 33. 13.

That conceiueth rebellious thoughts about the decrees or prouidence of God, Rom. 9.

Thus

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Thus of naturall *Atheiſme.*

2. Epicuriſme.

The ſecond ſin is *Epicuriſme*, which is ſhewed,

By fulneſſe of bread and idleneſſe, Ezech. 16.49. Phil. 3.19.

By liuing in pleaſure, Eccl. 11.9. Iames 5.5.

By vanitie and ſtrangeneſſe of apparell, Iſai. 3, Zep. 1.

3. Defects.

The third ſinne, is the defect of thoſe graces, by which wee ſhould cleaue vnto God; and that alſo when we want that life of them ſhould be in vs; ſuch are the defects of the warmth of the knowledge, loue and feare of God, and of our ioying and truſting in God, Pſ. 36.1. Zeph. 3.2. Prou. 30.1, 2. Rom. 7. Theſe defects are the worſe, by reaſon of our impotencie and extreame indiſpoſition to ſeeke to mend thoſe things. And therefore it is an aggrauation of any of theſe defects, that men do not *ſtirre vp themſelues to take hold of God*, Iſa. 64.7.

Fourthly,

4. Misplacing of our affections.

Fourthly, the misplacing of our affections, in setting them vpon earthly things, employing our confidence, feare, ioy, or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, Ier. 17.5. Isai. 51.7. 1.Ioh.2.15. Math.6.

5. 4. Sorts of pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, Isai. 10.12. and 16.6.

By fearlesnesse of a fall in prosperitie, and that boasting hopefulnesse in a broken estate, Psal. 30.6. Isai.9.10.Obad.3.

2.The pride of life, which hath in it the secret lifting vp of the heart, and glorying in friends, money, meanes, houses, riches, beautie, or the like, 1.Ioh.2.17. 2.Kings 20.3. with 2.Chron.32. 25.

3. The pride of gifts, expresst,

By

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By great thoughts of our ſelues, being wiſe in our ſelues, Rom.12.16.

By fretting with enuie at the gifts and reſpects of others, Num.12.2,8,9.

By being ouer-confident of our owne innocencie, Iob 34. 5, 6.

By deſire to prie into the ſecret things of God, being not content with things reuealed, Deut.29.vlt. Rom.12.3.

4. Pride in ſinning, and ſo he is guiltie,

That dares commit great euils againſt his knowledge.

That ſeemes wiſe in maintaining ſinne, Prou.3.7.Pſal.52.7.

That hardens his heart againſt repentance, 1. Sam. 15, 22,23. Numb.15.30,31. Ierem.16.12. Iob 24.27.

That ſinnes with affectation, that glories in it, as he that takes a pride in drunkenneſſe, Iſai.28. 1, 3.

That

That frets becauſe he is croſt in ſinne, Prou. 19.3. And thus of Pride.

6. How many wayes men ſinne againſt Gods mercy.

The ſixt ſinne is the neglect of Gods mercie: and this is the more grieuous offence, becauſe mercie is the moſt eminent attribute of God. For the ſins of this kind, worlds of men are damned in hell Ioh. 3.19.

And againſt Gods mercie he offends,

That askes wherein God hath loued him, Mal. 1.2.

That abuſeth Gods bleſſings, Hoſ. 10.1. & 11.3,4.

That obſerues not the mercie of God in his prouidence, Hoſ. 2.8.

That in aduerſitie ſaith, God cares not for him, or hath paſſed ouer his iudgements, or hath forſaken him, Iſai. 40. 28. and 49. 14.

That enquireth not after God, Zeph. 1.6.

That beleeues not Gods promiſes,

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miſes, through neglect or deſpaire.

That bleſſeth his heart againſt Gods threatnings, Deut. 29. 19.

That forſakes his owne mercie, by truſting to lying vanities, Ionah 2. 8.

That ſcoffes at the ſignes of Gods mercie, Iſai. 7. 12, 13.

That ſacrificeth to his owne net, aſcribing the praiſe to himſelfe, Hab. 1. 16.

That ſeekes not to God in his diſtreſſe, 2. Chron. 16. 12.

That ſayes God cannot deliuer, 2. Kings 6. 33. and 7. 2.

That anſwers not when God calls, Iſai. 50. 2.

That limits God, Pſal. 78.

That hath a ſpirit of bitterneſſe through diſcontent, Hoſe. 12. 14.

That diſhonours God by his euill life, Rom. 2. 24.

Thus of the ſins againſt Gods mercie.

The ſeuenth ſinne is reſorting 7.

to

to witches, Isai.8.19.20. Leuit. 20.6. Deut.18.4.

8. Eightly, he offends, that disregards Gods workes, Isai. 5. 12.

9. Ninthly, that lies against God, hauing professed to haue God to be his God, Isai.19.13. And so he doth,

That oppoſeth the truth, and obiects against it.

That performes not what hee promised in his sickneſſe, or aduersitie, or at the Sacraments.

That falleth away from the truth.

10. Offences against the feare of God. Tenthly, that feares not God, or not in a right manner: and so he sinneth,

That feares God onely for reward, Iob.1.9.

That feareth God onely because of punishment, Hos.3.5.

That is not afraid of Gods presence, or threatnings, Psal. 36. 1, 2, Isaiah 66. 1. Ierem.6. 10.

That

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That comforts not men in misery, Iob.6.14.

That meddles with changers, or the seditious, Prou.24.21.

That in matter of sinne is wise in his owne eyes, and will not depart from iniquitie, Prou.3.7.

That sinnes, because God doth forbeare to punish. Eccles.8.13. Psal.50.19.

That feares the signes of heauen, Ierem.10.2.

That finds an hardnesse of heart against Gods feare, Isaiah 63.17.

Thus of the sinnes against the feare of God.

Eleuenthly, that trusts not in God, and so he offends, 11. Offences against the trust in God.

That asketh not counsell of God, Isaiah 31.1.& 30.1,2. but vseth carnall helpes.

That saith, there is no hope, Ierem.2.23.

That trusts in man, and makes flesh his arm, Ierem.17.5.

That puts his confidence in his

wealth, Prou.10.15. Iob 31 24

That leanes to his owne vnderſtanding, Prou.3.5.

That drawes not neare vnto God in aduerſitie, Zep.3.2.

That impatiently deſireth death, Iob 7.15.

Thus of the ſins againſt truſt in God.

12. Twelfthly, that neglects communion with the godly: he hath not God for his God, that is not ioyned to Gods people: and this is agrauated againſt him,

That in contempt of godlineſſe, goeth in the company of the wicked. Iob 34.8,9.

That reproacheth Gods people, Pſal.74.10.18. Eſay 57.3,4.

That accounts the godly as ſignes and wonders, Eſay 8.18.

That reioyceth in their diſgraces, Ezech.25.6.

That forſakes their fellowſhip, either through careleſneſſe and apoſtacie, Hebr.10.25. or through ſchiſme, Eſay 95.2,5.

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That for malice perſecutes them, or caſts them out of the Church, Eſay 66.5.

And thus of the ſinnes againſt the nature of God.

CHAP. V.

Shewing how men offend againſt the meanes of Gods worſhip.

THe ſins againſt the meanes of Gods worſhip follow, and theſe are of three ſorts.

1. Not worſhipping.
2. Will-worſhipping.
3. Idoll worſhipping.

For the firſt, he offends in generall,

That worſhips not God, Zach. 14.17. 1. Not worſhipping.

That cals not vpon the name of the Lord, Pſal. 14.4. Eſay 64.7.

That comes not to the Church, 2 Chron. 29.6.7.

That prayes not in his family, Ier. 10.25.

That receiueth not the Preachers of the Goſpell, Matth. 10. 14.

The aggrauations.

The aggrauations are, when a man is ſo far from worſhipping aright,

That he offers the blind and the lame for the maintenance of Gods ſeruice, Mal. 1.8.14.

That hee deuoures things ſanctified, that ſhould be employed for the furtherance of Gods ſeruice, Prou. 20.25.

That forbids Gods faithfull Miniſters to preach in the name of Chriſt, Acts 4. 1 Theſſ. 2.16.

That diſſwades men from Gods worſhip, vpon pretence, that it is either polluted, Malac. 1.7.12,13. or vaine, Mal. 3.14.

That is wayward, or neuer pleaſed with all, or any part of Gods worſhip, or the meanes thereof, Matth. 11.1.

Thus of ſinnes of irreligiouſneſſe,

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neſſe, or not worſhipping.

Will-worſhip followes, and ſo ſo he offends,

2. Will-worſhipping.

1 That deuiſeth any thing of himſelfe, to the intent to ſerue God by it, Num. 15.38,39.

2 That ſerues God for cuſtome, or after the old manner, making the example of fathers, or fore-fathers the rule of his ſeruice, 2 King. 17.34. Ierem. 9.13,14, Amos 2.4. 1 Pet. 1.18.

3 That feares God after the precepts of men, Eſay 29.13.

4 That being not a Miniſter, doth the worke of a Miniſter, vpon pretence of neceſſity or deuotion, 2 Chron. 26.16.

5 That vrgeth the leſſer things of the Law, and neglects the greater, Mat. 23.23.

The aggrauations are,

The aggrauations.

To vrge mens traditions with opinion of neceſſitie, and with neglect of Gods Law, Mat. 15.2, 3.9.

To deſire to bee taught vaine

things, Esay 30.9,10,11.

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship, 2 Kings 17.34. Deut. 12.4. 13. Ezech. 11. 12.

3. Idoll-worshipping.

Idoll-worship followes, and so men offend either 1. inwardly, or 2. outwardly.

Inwardly he offends, that conceiues of God in the likenesse of any thing created, and manifests his offence, if he direct his worship to that likenesse. Comman. 2. Acts 17.19. 1 Ioh. 2.23.

Outwardly he offends,

That makes an image to resemble God by it, Deut. 4.1-.15. Esay 40.18.

That vseth any gesture of loue and reuerence vnto such images, by whom soeuer made, Hos. 13.2

That mentions the names of Idols, either by way of swearing, or apologie, Exod. 23.13.

That is present at the idolatrous feasts,

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feaſts, and therefore hee much more offends that is preſent at the ſeruice of the Idoll; 1 Cor. 10.21,22. Exod.34.15. Pſalme 116.8.

That worſhippeth the Image, or God in the Image, Commandement 2. Exod.32. Ioſh.2.16.

Thus of the ſinnes againſt the meanes of Gods worſhip.

CHAP. VI.

Shewing how many waies men ſinne againſt the holy meanes of Gods worſhip.

THe ſinnes againſt the manner of Gods worſhip follow.

And becauſe it were tedious to reckon vp the ſeuerall ſinnes againſt each part of Gods worſhip, becauſe in diuers things the ſame offences may bee committed againſt any one of the parts of Gods ſeruice: Therefore I

will briefly touch the generall wayes of offending in the manner of any worſhip of God, and then more ſpecially reckon the ſins againſt thoſe parts of Gods worſhip, that are moſt vſuall and ordinary.

Sinnes in any part of Gods worſhip.

It is an offence in any ſeruice due to God, to ſerue him

Hypocratically; in ſhew and not indeed, Eſay 29.13.

Without repentance: to bring the loue of any ſinne to any part of his ſeruice, Eſay 1.

Without delight and willingneſſe, Ioſh.24.15.

Without conſtancie: to ſerue him but by fits, Hoſea 6.

Without conſideration, or reuerence, Eccl.5.

Thus in generall.

In particular,

1. Sinnes in hearing.

1 Hee offends in hearing the Word,

That is vnteachable. Eſay 28. 9,10,11.

That hath Idols in his heart through

through luſt, or malice, or couetouſnes, Ezechiel 14. 7. Iames 1. 18.

That heares without attention, and comes for cuſtomes ſake, Eccl. 5. 1. Ezech. 33. 31, 32.

That is not a doer of the word, Math. 7. 26.

2. He offends in Prayer.

2. Sinnes in Prayer.

That prayes not at all times, or with perſeuerance in prayer, Iob. 27. 10. Luk. 18. 1.

That prayes without vnderſtanding, or power of the Spirit, 1. Cor. 14. 15.

That delights not in the Almighty, Iob. 32. 26.

That regards wickedneſſe in his heart, Pſal. 66. 18. Pro. 21. 27. Eſay 1. 15, 16.

That doubts and wauers, or is diſcontented vpon falſe ſurmiſes that God heareth him not, Iam. 1. 5, 6. Mal. 2. 13.

3. Sins about the Sacraments of the Lords Supper.

3. Hee offends in the Sacrament of the Lords Supper,

That diſcernes not the Lords

body, 1 Cor. 11.

That examines not himſelfe before he eates of that bread, and drinkes of that cup, refuſing to iudge himſelfe for knowne offences, 1 Cor. 11.

That beleeues not the operation of God, Col. 3. 12.

That reconciles not himſelfe to ſuch as hee hath offended by treſpaſſing againſt them, Mat. 5.

That deſpiſeth the Church and people of God, 1 Cor. 11.

4. He offends in ſwearing,

4. About ſwearing.

That ſweares by that which is no God, Ierem. 5.

That ſweares in common talke, and feares not an oath, Ieremie 23. 10. Matth. 5. 34. Eccleſ. 9. 2.

That ſweares falſly, Zach. 5. 2.

That loues falſe oathes, Zach. 8. 17.

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CHAP. VII.

Which ſhewes how men offend in breaking the Sabbath.

HItherto of the ſinnes againſt the meanes and manner of Gods worſhip, the time of Gods worſhip followes, which is principally the Sabbath.

Now ſinnes againſt the Sabbath are either more ſecretly, or more openly.

More ſecretly he offends,

More ſecret offences againſt the Sabbath.

That remembers not the Sabbath day before it come, to vnloade his heart of worldly cares and buſineſſe, Com. 4.

That longs to haue the Sabbath ouerpaſt, Amos 8. 5.

That ſpends the day in idleneſſe.

That flouriſheth not according to the bleſſings of God, in reſpect of the meanes on the Sabbath day, Pſal. 92. the title, with verſe. 13, 14.

That

That honours not the Sabbath with delight to do Gods worke on that day, Esay 58.13.

That is vnwilling to be informed concerning the authority and seruice of the Sabbath. This is to hide his eyes from the Sabbath, as the phrase is, Ezech. 22. 26.

More openly he offends,

The open breaches.

That omits publike or priuate duties, or comes in too late, or goes out too soone, Ezech. 46. 10. Psal. 92. the title with verse 2. Leuit. 13.3.

That doth an manner of worke on that day, Exod. 20.10, 11. & 31.15.

And thus he offends,

That sels wares, Nehe. 10.31. & 13.15.20.

That carries burthens, Nehe. 13.15.19. Iere. 17.20.

That trauels abroad, Exodus 16.24.

Yea, he offends,

That works in harueſt on that day,

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day, Exod.34.22.Nehem.13.15

That workes, vpon pretence it is a light worke, Exodus 16. 27,28.and 35.2,3. Num.15.32. Matth.12.1,&c. Note.

That employes his cattell or ſeruants, though hee worke not himſelfe, Exod.23.12.

That finds his pleaſures, that is, that vſeth recreations, Eſay 58.13.

That ſpeakes his owne words, Eſay 58.13.

That hauing power, reformes not the abuſes of others againſt the Sabbath, Nehem.13. Ier.17.

The aggrauation is, to doe any of theſe things preſumptuouſly.

CHAP.

CHAP. VIII.

The diuiſion of the ſins againſt the ſecond Table; and how men offend in the Family, Church, or Common-wealth.

HItherto of ſinnes againſt God.

The ſinnes againſt man are to be conſidered, either more ſpecially, or more generally.

More ſpecially wee offend againſt others, in reſpect of that relation wherein we ſtand as ſuperiours, or inferiours to them; and ſo men offend,

The ſins. 1. In the Family.
2. In the Common-wealth.
3. In the Church.

In the Family,

1. The wife offends,

Of wiues. That is not ſubiect to her huſband, or not in euery thing, Eph. 5.22,24. Hoſ.1.12.

That is waſtfull, Prou.14.1,

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That is froward, Prou.21.9. 19.

That is idle, Prou.:1.

2. The husband offends,

That loues not his wife, Eph. 5.25.

That dwels not with her as a man of knowledge, 1 Pet.3.7.

2. The child offends,

That disobeyes his parents, Rom.1.30.Tit.1.6. Ephes.6.1.

That vseth any vnreuerent behauiour, or any way sets light by them, Commandement 5.Ezeck. 22,7.

That receiueth not rebuke or correction with submission and reuerence, Prou. 13.1. Hebr. 12.9.

That relieues not his parents in their wants, Mat.15.6.

The aggrauations are,

To despise their instructions, Prou.15.5.

To discouer their infirmities, Gen.9.22.

To despise their infirmities, either

2. Of husbands.

3 Of children.

The aggrauations.

ther for deformitie or infirmitie, Prou.23.22.

To ſhame them, or grieue them, Prou.28.7.and 27.11. and 10.1.

To mocke them, Prou.30.15.

To curſe them, Prou.20.20. and 31.11.Exod.21.17.

To ſmite them, Exod.21.15.

To waſte their eſtates, or chaſe them away from him, Prou. 19. 26.

4. The parents offend,

4. Of Parents.

In generall, that bring not vp their children in nurture and inſtruction of the Lord, Epheſ.6.4.

In particular,

That reſtraine not ſin in them, 1.Sam.3.13.

That correct them not, but leaue them to themſelues, Prou. 22.15.and 23.13.and 29.15.

That prouoke them to wrath by immoderate correction, or rebuke, or intemperate ſpeeches, Epheſ.6.4.

That prouide not for them in their

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their callings, or outward eſtates, or marriage, 1 Tim. 5. 8.

5 Seruants offend,

That are idle and ſlothfull.

That are diſorderly, as

Without reuerence and feare.

Without ſingleneſſe of heart, not as vnto Chriſt.

With eye-ſeruice, as men-pleaſers.

Grudgingly, and not from the heart, Epheſ. 6. 5, 6, 7, 8.

That are vnfaithfull, and ſhew it either by purloyning, Tit. 2. 10. or by careleſneſſe, when they are ſuch as cannot be truſted in any buſineſſe, Prou. 13. 17.

5. Of ſeruants

The aggrauations are,

To anſwer againe, Tit. 2. 9: or out of contempt or ſuleneſſe, not to anſwer, Prou. 29. 19. Iob 19. 16.

The aggrauations.

To runne away, Philem.

Through pride and folly to ſeeke to rule, Prou. 19. 20. and 30. 22.

6 Maſters offend,

That

6. Of Maſters.

That entertaine wicked ſeruants, Pſal, 101.

That gouerne their family negligently, 1 Tim.1.4.

That with-hold what is iuſt and equall, in diet, wages, encouragement, &c. Col.4.1. Iam.5.4.

That vſe indiſcreete and immoderate threatning, Epheſ.6.9. Thus of the offences in the Family.

In the Common-wealth.

1 Of ſubiects.

1. Subiects offend,

That ſpeake euill of their Rulers, Exod.21.28, Eccleſ.10. vlt.

That are diſobedient to them, Rom.13.

That pay not tribute nor cuſtome, Rom.13.

That rebell, or are ſeditious, 1 Tim.2.

2. Of Magiſtrates.

2. Magiſtrates offend,

That oppreſſe the people by exactions, or otherwiſe, Prou.28.15. Ezech.45.9.

That make vniuſt lawes, or execute not iuſt lawes, Eſay 10.1.

Ier.

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Ier.5.1.Mic.3.9.

That are vnrighteous in iudgement, either by briberie,or lenitie, or rigour, or couetouſneſſe. or wreſting the Law, Leuit. 19. 15.

In the Church,

1. The people offend, 1 Of hearers.

That pay not their tithes or contributions, Mal.1. 1 Cor.9. Gal.6.

That ſubiect not themſelues, but diſobey them that haue the ouerſight of them, Heb.13.17.

2. The Miniſters offend, 2 Of Miniſters.

That preach not, or not conſtantly: but more of their ſinnes afterwards amongſt the ſinnes againſt the ſoules of men.

CHAP. IX.

Of the ſinnes againſt mans perſon.

THus of the ſins againſt man, conſidered more eſpecially.

More

More generally, man ſinnes againſt man,

Either with conſent of his will: or without conſent.

The ſinnes with conſent, are,

Either againſt the perſon of man:

Or the purity of man:

Or the poſſeſſions and ſtate of man.

Or the name and praiſe of man.

The ſinnes againſt the perſons of men, are,

Either againſt the whole perſon:

Or againſt their ſoules:

Or againſt their bodies.

The ſinnes againſt the perſons of men generally conſidered, are

Either by omiſſion:

Or by commiſſion.

1. By omiſſion he offends,

1. By omiſſion.

That pities not the afflicted, Iob. 6. 14.

That relieues not the afflicted, 1 Ioh. 3. 17. Mat. 25. Iob. 31. 19.

That

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That is implacable, and will not forgiue, Rom. 1. 29. Iames 2. 13.

The aggrauations are,

The aggrauations.

To profeſſe to take no charge of his brother. Gen. 4. 9.

To ſtop his eares at the crie of the poore, Prou. 21. 23.

To eſtrange our ſelues from the very ſeruants of God in their miſerie, Pſal. 38. 11.

2 By commiſſion, men ſinne, either outwardly, or inwardly.

2. By commiſſion.

Inwardly he offends,

1 That enuies his neighbour, Gal. 1. 20. either

1. Enuie.

For his wealth, Geneſ. 26. 14.

For his reſpect with others, Gen. 37. 11.

For his gifts, Num. 11. 27, 28. 1 Cor. 3. 3.

The aggrauations are

So to enuie others, as to deſire their reſtraint, Num. 11.

To enuie the very wicked, eſpecially ſo, as to deſire to partake of their delights, Pro. 24. 1.

2 That

2. Anger.

2. That is angrie vnadviſedly, Mat. 5.

The aggrauations.

To be haſtie to anger, Eccl. 7.9. Prou. 14.17.29.

To continue long in anger, Amos 1.11.

To rage, and bee confident without feare or care, Prou. 14. 16.

To bee incenſed againſt the ſeruants of God, and ſtriue with them, Eſay 41.11.

To make friendſhip with the angrie man, Prou. 22.24,25.

3. Hatred.

3. That hates and is malicious; which ſin is not auoided, though the perſon thou hateſt

Be poore, Iam. 2.6.

Be infirme, and haue many weakneſſes, Mat. 18.10.

Yea, though they ſinne, Leuit. 19.17,18.

The aggrauations are,

To increaſe in anger and hatred vpon euery occaſion, Gen. 37.8. Ezek. 25.15.

To

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To wish a curse to others, Iob 31.30.

To reioyce at their destruction, Prou. 24.17. Iob 31.29.

To recompence euill, Prou. 24.29.

Not to bee satisfied with the trouble of those whom he pursueth, Iob. 19.22.

That hates righteous men, and shewes it,

By wishing their euill, Psalme 40.14.

By reioycing at their hurt, Psal. 35.26.

By gathering sinfull surmises into his heart when he comes amongst them, and then telling them when hee comes abroad Psal. 41.6.

By iudging vncharitably of their afflictions. Psal. 41.8.

Especially, that hates them for this reason, because their workes are better then his, 1 Iohn 3.12. and 2.11.

4. That vexeth himselfe with worldly

4. Worldly sorrow.

wordly ſorrow, and cauſes of diſtractions, Prou. 17. 22. 2 Cor. 7. 10. and vſeth crying, Epheſ. 4. 31.

The aggrauations are,

To refuſe comfort, Pſal. 17. 7.

To wiſh his own death, Num. 14. 2. Iob. 7. Ionah. 4. 3.

Thus of the ſinnes internall.

Sinnes externall.

The externall ſinnes, are,

Either in geſture,

Or in words:

Or in workes.

1. In geſture.

1 In geſture, men offend, by ſhaking of the head, ſharpening of the eyes, caſting downe of the countenance, putting out of the finger, gnaſhing of the teeth, Iob 16. 4. 9. Eſay 58. Pſal. 35. 19. and 37. 11. and 12. 5. Gen. 4.

2. In words.

2 In words hee offends, that ſpeakes euill of any man, Tit. 3. 2. Mat. 5. whether it be

By cenſuring, Rom. 14. 10. Iam. 4. 11, Gal. 5. 15.

Or by reuiling or reproching, Mat. 5.

Or

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Or by any kind of piercing bitter words, Prou. 12. 8.

Yea it is an offence, to render reuiling for reuiling, 1. Pet. 3. 9.

To whiſper euill of others, though neuer ſo ſecretly, Pſalme 41. 7.

To wreſt the words of others for euill, Pſal. 56. 1.

The aggrauations are, The aggrauations.

1. To ſpeake euill of dignitie, Iude 8.

2. To reproach Gods ſeruants, this is blaſphemie, Coloſſians 3. 8. and it is worſe when men teare their names, Pſalme 35. 15. and it is increaſed when men reuile Gods Miniſters, 1. Corinth. 4. 3. 2. Kings 2. 23.

3. To curſe the deafe, or put a ſtumbling blocke before the blind, Leuit. 19. 14.

4. To deride men in miſerie, Iob 3. 1.

5. To take a pleaſure in brawling and contention, Iames 4. 1. Pſal. 52. 4.

6. To haue a mouth full of curſing and bitterneſſe, Rom. 3. 14. Iames 3.9. and an habite of frowardneſſe and peruerſineſſe of lips, Prou. 4. 24. and an vnruly tongue that cannot be tamed, Iames 3.8.

7. To boaſt of his miſchiefe herein, Pſal. 52. 1.

8. To complaine of his neighbour in all places, and to be giuen to it, Iam. 5.9.

Thus he offends in words.

3. In workes

3. In workes he offends,

1. In generall, that practiſeth any way the hurt of the perſons of others, either by fraud or violence.

The aggrauations of hurtfull practiſes are,

1. To adde affliction to the afflicted, Pſal. 96.26.

2. To deale vnfaithfully with our friend, and to betray him, Pſal. 41.9.

2. To practiſe againſt the righteous, or any way to trouble them,

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them, Pſalme 37.12,14. 2.Theſ. 1.6.and this receiueth increaſe of aggrauation :

If thou practiſe againſt them becauſe they follow goodneſſe, Pſal.38.19.

If thou wrong them, when thou haſt receiued good from them: Pſal.38.20.and the worſe, if thou do it daily,Pſal.56.1.

If thou marke their ſteps,waiting for occaſion to bring euill vpon them,Pſal.38.12.& 56.6.

If thou ſet on others to hurt them, out of delight, and with ioy,Ezech.36.5.

If through diſſimulation thou priuily betray them,Calat.2.4.

If thou abuſe them when they are dead, Pſal.72.9.

2. In particular.

That is contentious, Rom.13.13.

The aggrauations are,

Through contention to be ſcandalous, Gen.13.7. 1.Cor. 6.1,4.

To ſow diſcord, Prou. 6. 14.

To fall at ſtrife without conſideration, eſpecially to bring others in troubles too, Pro. 17. 14. & 20. 3. & 26. 17. & 19. 19.

To oppreſſe the fatherleſſe in ſuites, Iob 31. 21.

Thus of ſinnes againſt the whole perſon.

Sins againſt the body.

Sinnes againſt the bodie follow, and ſo men offend,

1. By fighting, and ſo he offends that any way woundeth or blemiſheth another, Exod. 21. 24. Leuit. 24. 19. Exod. 2. 13, 14. Whether he ſmiteth in ſcorne or in fury, 1. King. 22. 24. Eſpecially, that hurts a woman with child, Exod. 21. 22.

2. By murther, and ſo he offends that takes away the life of another willingly.

The aggrauations of murther are,

To kill father or mother, 1. Timothie 1. 9.

To kill ones children, 2. Kings 3. 27

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3.27. though it were done for ſacrifice.

To kill Gods ſeruants, Hebr. 11.37. Reuel. 16.6.

To kill himſelfe.

Thus of offences againſt the body.

The ſinnes againſt the ſoule follow. Sins againſt the ſoule.

Againſt the ſoule offend,

1. Miniſters: and ſo he that is ignorant, and cannot teach and warne the people of their ſinnes, Eſay 56.10. Ezech. 31.

That is prophane in his diſpoſition and life, Iere. 23.14, 11.

That runnes before he be ſent, Ier. 23.21.

That is negligent in his calling, and vſeth not his gifts, 1. Tim. 4.14.

That teacheth falſe doctrine, and prophecieth in *Baal*, Ier. 23. 13.

That preacheth peace to wicked men, and ſtrengthneth them in their euill courſes, Ezech. 13.

18.22. Iere.23.14.15,17.

That teacheth vnprofitably, doating about vaine queſtions, and ſtrife of words, vſing railing or old wiues fables, and prophane conceits, &c. or the like vnprofitable matter, 1.Tim.3.4, 7.& 4.7.& 6.4,

That in his teaching diſgraceth and reuileth the godly, Ezech.13. 22.Phil.3.2.

2. The people, who may be guiltie of murthering either others or themſelues.

Others, and ſo he offends,

That ſuffereth his brother to ſinne, and doth not reproue him, Leuit.9.17.

That giueth offence, and is a ſtumbling blocke to the weake, Rom 14.13. 1. Cor. 12. Matth. 18.6.

That inſtructs not others when he may and ought.

That maketh or partaketh in any Schiſme in the Church, 1.Cor.10.11,12.

2. Our

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2. Our ſelues, and ſo he offends,

That neglects Viſion, or the meanes of knowledge, & grace, Hoſh.4.6.

That is ſubiect to no ſetled Miniſterie, but hath itching eares, and ſeekes a heape of Teachers, 2.Tim.4.3.

That is wilfull in impenitencie, Ezech.18.

That forſakes the fellowſhip of the Saints, Heb.10.25.

That refuſeth admonition, 2.Chron.16.10.Prou.29 1.

That reſiſteth the truth, 2.Tim. 3. 8.

Thus of ſins againſt the perſons of men.

CHAP. X.

Shewing the ſinnes againſt Chaſtitie.

THe ſinnes againſt the purity of men follow, and are

either more groſſe and vnuſuall, and againſt the light of nature, or elſe more vſuall.

The groſſe offences are,

1. Buggerie, Exod. 22. 19.

2. Sodomitrie, Rom. 1. 27. 1. Tim. 1. 9.

3. Inceſt, Leuit. 18.

4. Poligamy, Mal. 2. 15.

5. The vnnaturall filthineſſe of women one with another, Rom. 1. 26.

6. Selfe-pollution, or the tranſgreſſion of *Onan*, Gen. 38. 9.

7. The ſinnes about diuorce: ſo he offends,

That puts away his wife, and not for fornication, Matth. 5. 32.

That marrieth her that is vniuſtly diuorced.

That marrieth himſelfe againe, after he hath vniuſtly put away his wife, Math. 19. 9.

8. Fornication, Epheſ. 5. 3.

9. Whoredome or adulterie, 1. Cor. 6. 9. Iude 15.

The

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The aggrauations of whoredome are,

1. To force any to it, 2.Sam. 13.14.

2. That a man and his father ſhould go in to a maide, Amos 2. 7.

3. To condemne it in others, and yet commit it himſelfe, Romans 2. 22.

4. To entice others, Gen.39. 7. Prou.2.14.

10. To marrie the daughter of a ſtrange god, Mal.2.11. Nehemiah 13. 27. 2.Cor.6.17.

The more vſuall *ſinnes* follow:

And ſo men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, Matth. 5.19. Epheſ.2.3. 1. Theſ. 4. 5.

That hath inordinate affections, and burning luſts, Coloſ. 3.5.

Externally men offend,

1. In their ſenſes, as by impure lookes, Iob 31.1. Matth. 5.27. 2. Pet. 2.14.

2. In their geſtures, and ſo they are guiltie of chambering and wantonneſſe, Rom. 13.13.

3. In their words, by filthy ſpeaking, Col. 3.8.

4. By vſing the meanes, or occaſion of vncleanneſſe.

The meanes of vncleanneſſe.

And in reſpect of the meanes of vncleanneſſe he offends,

That makes light of the fornication of others, 1. Corinth. 5.2. 2. Pet. 2.7.

That keepeth companie with fornicators, 1. Cor. 5.9. Pro. 29.9.

That giues himſelfe to eaſe and pleaſure, Amos 6. 4, 5, 6. Tit. 1.1 .

That vſeth laſciuious dancing, Zeph. 1.9. Marke 6.22.

That vſeth laſciuious bookes or pictures, 1. Theſ. 5.23. 1. Cor. 15.35.

That hauing not the gift of continencie, doth not marrie, 1. Cor.

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1.Cor. 7. 2.

That diſpoſeth not his children in marriage, 1.Cor.7.37.

That ſorteth with winebibbers, and the riotous, Pro.23.20.

That is deſirous of daintics, or any way giuen to gluttonie.Pro. 23.3.Ierem. 5.7,8.

That is giuen to pratling, or idle gadding frō houſe to houſe, Prou.7.11. 1.Tim.5.13.

That vſeth whoriſh attire, or perfumes, Prou.7.10,16.17.Zephaniah 1.8.

That vſeth the attire of another ſexe, Deut.22.9.

That beguiles another in marriage by error of perſon, ſtate, or diſeaſe, or the like, Gen.29 25.

That marrieth without conſent of parents, Gen.26.34,35.

That is guiltie of drunkenneſſe, or vſeth exceſſiue drinking, 1.Pet.4.4.

The aggrauations of drunkenneſſe, are,

To take a pride in it, Eſay 28.1.

To

To be mightie to drinke wine, Esay 5. 22.

To continue long at it, Esay 15.11. Prou. 23.30,33.

To make others drunke, Hab. 2.15.

Thus of sinnes against *Chastitie.*

CHAP. XI.

Shewing the sinnes against mans estate.

THe sins against the estates of men follow, and these are either internall, or externall.

Internall, and so he offends,

That is discontented with his estate, Heb. 13.5.

That is worldly, and distresseth himselfe with bootlesse cares about his estate, Prou. 15.27. Mat. 6.25,34 Luke 21.34.

That delights not in his calling, Prou. 12.17.

That

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That is couetous, and in loue with the things of this world, Ephes. 5. 5. 1. Tim. 6. 10. 1. Ioh. 2 15.

The externall signes follow, and so men offend both by omission and commission.

By omission he offends,

That employes not the good things he hath, Iam. 5. 2, 3.

That relieues not the poore, and so with-holdeth the good from the owner thereof, Prou. 3. 28.

The aggrauations are,

To forsake the poore, Iob. 20. 19.

To hide his eyes from the poore, Prou. 28. 9.

That brings not forth his corne to sell, Prou. 11. 26.

That detaines wages, Ierc. 22. 23. Leuit. 19. 23. Iam. 5. 4.

That payes not what he hath borrowed, Psal. 37. 21.

That is idle, and neglects his calling, Eccles. 4. 5. and of this sin he is guiltie also,

That

That withdraweth not his foot from his neighbours houſe, Pro. 25.17. 1.Tim.5.13.

That is giuen to much ſleepe, Prou.6.9, 10.

That is ſlacke in buſineſſe, Pro. 10.4.& 14.13.

That neglects the opportunities of his calling Prou.10.5.

The aggrauations are,

To be pertinacious in the defence of it, Prou.26.16.

To be a buſie-bodie in other folkes matters, 2.Theſſ.3.11.

That is ſlothfull in the buſines of others, Prou.26.

That prouides not for his family, 1.Tim.5.8.

Thus of ſinnes of omiſſion.

By commiſſion he offends,

That ſteales, robs, or pilfers, which is the ſinne mentioned in the eight Commandement.

That ſteales by conſequent; as he doth,

That is an vſurer, Exod.22.25. Leuit.25.36.Deut.23.19.

That

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That is guiltie of oppreſſion, Iob 31.38,39. Amos 4.1. Prou. 4.17. Eſay 5.8. and 30. 12. eſpecially he that loues oppreſſion, Hoſ. 12.7. Micha 2.9.

That vſeth fraud in buying and ſelling, in mete-yard, waight and meaſure, Deut. 25.13,14,15: and he is guilty of this ſin alſo,

That ſelleth refuſe, Micha 6.

That maketh aduantage of the pouertie of others, Leuit. 25.39. &c. Prou. 22.22.

That takes the mil-ſtone to pledge, &c. Deut. 24.6.12.

That being a buyer, ſaith, It is naught, contrarie to his owne iudgement: and ſo likewiſe on the other ſide, that being a ſeller, doth commend it for good, whē he knowes it is not ſo, Pro. 21.14.

That vſeth any other fraud though it be not in buying or ſelling, 1. Theſſ. 4.6.

And this ſinne of ſtealing, is to be extended further alſo, as,

1. To

1. To leſſer ſtealths, as robbing of vineyards, or orchards, or corne in the field, Deut. 23. 24, 25.

2. To raſh ſuretiſhip, Prou. 6. 1, 2 and 22. 6.

3. To extremities vſed in recouering our owne rights, Iob 24. 3, 4, 9, 10.

4. To not reſtoring of euill gotten goods, Ezech. 33. 15.

5. To remouing of land-marks, Deut. 19. 14.

6. To liuing in vnlawfull callings, ſuch as begging is, 2. Theſ. 3. 11.

7. To vnthriftineſſe, in following vaine perſons, or ſpending prodigally on pleaſures, or diet, Prou. 12. 11. and 21. 27. and 22. 22. and 23. 26.

8. To the concealing of theft, Prou. 29. 24.

9. To the Lordly vſage of the borrower, Prou. 22. 7.

The aggrauations of the ſinne of ſtealing, are,

To

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To take from the poore, Deut. 24.14. Iob 20.19.

To reproue it in others, and yet commit it himselfe, Rom. 2. 21.

To do it vnder pretence of religion, 2. Cor. 11.20.

To oppresse strangers or widdowes, or the fatherlesse, Exod. 22.21, 22.

To blesse the couetous, Psal. 10.3.

To commit it in the place of iudgement, by peruerting of iustice, or by extortion, Ezek. 22. 12. or by briberie, Amos 5.12. Exod. 23. 8. or by refusing to do iustice, Prou. 21.7.

To steale thy maisters goods, Tit. 2.

To steale consecrated things, by sacriledge or simonie, Mal. 3. 8. Acts 8.18, 20.

To steale a man or maide, Exod. 22.16.

CHAP.

CHAP. XII.

THus of the ſins againſt mans goods.

The ſinnes againſt mens good name follow; and ſo men offend by omiſſion, or by commiſſion.

By omiſſion he offends,

That ſets not forth righteouſneſſe, Prou. 12.9.

That doth not cleare or deliuer the afflicted, when he may, Gen. 40.23.

That diſgraceth others, by forbearing their company without iuſt cauſe, Iob 19.3,19. Pſal. 58.3.

That is vnthankfull, 1. Tim. 3.2.

By commiſſion men offend, Internally, or Externally.

Internally he offends,

That deſpiſeth his neighbour in his thoughts, Prou. 14.21.

That diſdaines at the credit and praiſe of others, as the Phariſes

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riſes did.

That thirſts after all occaſions of the contempt of others, Iob 34.7.

That is ſuſpitious, and thinketh euill, 1.Cor.13.5.

Externally men offend,

1. In witneſſe-bearing; and ſo he offends, — 1. In witneſ-bearing.

That condemnes a man without witneſſe, Deut 19.15.

That beares falſe witneſſe.

That is fearefull to beare witneſſe to the truth, 21.8.

That furthers the euill cauſes of wicked men, Exod 23.1.

2. In lying, Reuel. 22.15. and the blame of this ſinne reacheth, — 2. Lying.

To ſuch as vſe diſſimulation, Gal.2.25.

To ſuch as ſpeake vntruth for feare, Gen.38.2.

The aggrauations of lying, are, — The aggrauations.

To loue lies, Reuel. 22.15. Pſal.52.3.

To hate thoſe thou haſt wronged

ged with thy lies, Prou. 26. vlt.

To breake promiſe, 2. Tim. 3.3.

To preach falſhoods, 1. Cor. 15.15.

To ſay to men in diſtreſſe, There is no helpe, Pſal. 3.2. Iob 13.14.

To colour ſinne with pretence of religion, Marke 12.40.

3. Slandering.

3. In ſlandering and euill reports, Exod. 23.1. which is to be extended alſo to

1. Biting ieſts, Epheſ. 5.4.

2. To reuealing of ſecret infirmities, Prou. 11.13. & 20.19.

3. To the carrying about of tales, Leuit. 19.16. Prou. 16.28.

4. To the receiuing and furthering of ſlanders, Ier. 20.10.

5. To the wreſting of mens words, or telling the truth of malice, 1. Sam. 22.9, 10. Pſal. 52. 1, 2.

The aggrauations.

The aggrauations of ſlander, are,

1. To encourage themſelues in

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in an euill matter, and to commune together about it, Pſalme 64.5.

2. To boaſt of his wickedneſſe therein, Pſal. 52.1.

3. To ſlander the righteous, and quiet of the land, Pſal. 31.18. & 59.2. & 102. 8. & 35. 20. & 83.3,5. & 4.2.

4. To raiſe an euill report of his parents, Gen. 9.22.

5. To fill the eares of Princes with clamour, Hoſ. 3.8.

6. To be a make-bate, or a railer, 1. Cor. 6.9. 2. Tim. 3.3.

4. In cenſuring and iudging, Iam. 2.4. 4. Cenſuring.

The aggrauations are,

To ſearch and prie for faults in others, that he might cenſure them, Pſal. 64.6. Prou. 16.27.

To do it for things indifferent, Rom. 14.

To cenſure ſmall faults in others, and to be guiltie of great offences himſelfe, Math. 7.

5. In vaine-glorie, and minding 5. Vainglory.

ding too much our owne praiſes.

And ſo alſo he offends,

That boaſteth of a falſe gift, Prou. 27. 1.

That iuſtifieth himſelfe ouermuch, Iob 35. 2.

That boaſts of to morrow, Prou 17. 1.

That meaſures himſelfe by himſelfe, 2. Cor. 10. 12.

6. Flatterie. 6. In flatterie, Pſal. 12. 3. Prou. 27. 14. & 26. 26.

7. In iuſtifying the wicked, Prou. 15 15. & 24. 24.

CHAP. XIII.

HItherto of the ſinnes with conſent of the will.

The ſinnes before conſent of the will, are.

1. To want deſire of the good and welfare either of himſelfe, or other men.

2. To conceiue euill thoughts,

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Math.15.19. or couet euill.

3. To delight in the inward contemplation of euill, whether in dreames or awake, though it be without purpose to act them outwardly, Iude 8. Iames 1.14.

Hitherto of the sinnes against the Law.

CHAP. XIIII.

Shewing how many wayes men offend against the Gospell.

THe sins against the Gospell may be referred to foure heads: as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

1. He sinnes against Christ, 1. Sins against Christ.

That saith, he is Christ, Math. 24.

That denieth directly, or by con-

conſequent, that Chriſt is come in the fleſh, 1. Iohn 4. 3. and 2.23.

That hath baſe thoughts of Chriſt, Eſay 53.3.

That ſaith, he hath no ſinne, 1.Ioh.1.7,8,10.

That worſhips God without Chriſt, Iohn 17.3. 1.Ioh.2.23.

That vſeth not Chriſt as his owne and onely Aduocate, 1.Ioh. 2.1. 2.Tim.2.5.

That loues not the Lord Ieſus Chriſt with inflamed affections, 2.Cor.16.12. Epheſ.6.24. Phil. 3. 9.

2. Sins againſt repentance.

2. He ſinnes againſt repentance,

That confeſſeth not his ſinnes without hiding, diſtinctly, Prou. 28.13. Pſal.32.5.

That mournes not for his ſins, Ierem.5.2.

That forſakes not his ſinnes, Prou.28.13.

Yea he ſinnes againſt repentance,

That

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That repents fainedly, Ierem. 3.10.

That repents desperately, as *Caine* and *Iudas*.

That repents too late, Iob. 27.9.

That repents by halues, and in some things onely, as *Ahab* and *Herod*.

That falles away from his repentance, 2 Pet. 2.19,20.

The aggrauations are, The aggrauations.

To be wise to do euill, Ierem. 4.22.

To pursue euill, Prou. 11.9.

To reioyce in doing euill, and make a mocke of sinne, Prou. 2. 14.& 14.

To be without shame, and to declare his sinne like the Sodomites, Esay 5.9. Ierem. 3.3.

To be incorrigible, Ier. 5.2.

To fret, because he is crossed in sinne, Prou. 19.3.

To blesse himselfe against the curses of the Law, Deut. 29.19.

To freeze in securitie, Zepha. 1.12.

To refuse to returne.

3. Sins against faith.

3. He sinnes against faith,

That beleeues not in Iesus Christ for his iustification and saluation, Iohn 3.17.

Yea he offends,

That is careleſſe, and neglects the assurance of faith, Heb.6.12. Rom 1.16.

That in affliction doubts of Gods fauour and goodneſſe, Eſay 41.& 49.15.

The aggrauations.

The aggrauations.

Not to ſeeke after God at all, Zeph.1.6.

Not to ſtirre vp our ſelues to take hold on God, when mercy is offered, Eſay 64,7.

Not to anſwer when God cals, Eſay 50.2.

To forſake our owne mercie, or ſcoffe at the ſignes of it, Iohn 2.8.

4. Against the graces of the Spirit.

4. He ſinnes against the graces of the Spirit,

1. That receiues the grace of God in vaine, 2 Cor.6.5.

2. That

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2. That turns the grace of God into wantonnesse. Iude 3.

3. That falles away from the grace of God, either wholly, by forsaking the acknowledgement of the truth, 2 Pet. 2. 20. Or in the same measure, by losing his first loue, Reuel. 2.

4. That tempts, grieues, or quencheth the Spirit : Ephes. 4. 30. 1 Thess. 1. 19.

5. That despites the Spirit of grace, and of malice persecutes the knowne truth, which is the sinne against the holy Ghost, Hebr. 10. 26.

FINIS.

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THE SPIRITVALL TOVCH-STONE:

OR, THE SIGNES OF A GODLY MAN.

Drawne in ſo plaine and profitable manner, as all ſorts of *Chriſtians may trye themſelues thereby*

Together with directions, how the *weake Chriſtian, by the vſe of theſe ſignes, may eſtabliſh his aſſurance.*

By N. BIFIELD, late Preacher of *Gods word at Iſleworth in Middleſex.*

2. COR. 13. 5.

Examine your ſelves whether yee be in the faith: proue your ſelues: Know ye not your own ſelues, how that Ieſus Chriſt is in you, except yee be reprobates ;

LONDON,
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1625.

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TO THE MVCH HONORED LADIE, the Ladie RVTH SCYDAMORE, increase of peace and ioy in beleeuing.

HOw great the benefit of assurance of Gods fauour & of our owne salvation is, those onely know that are either scourged with the conflicts and terrors of their owne doubtings, or that are solaced and established with the sweete dewes of refreshing that arise from a rooted and well grounded faith. If men studie assurances so much for their outward possessions in this world,

how much more earnest and diligent should men be to assure Gods loue and the inheritance of the glory to come? There is not a clearer signe of a prophane heart, then to account these cares needlesse: nor doe I know a iuster exception against any religion, then that it should teach, that when a man hath done what he can to obserue the directions of that religion, yet he cannot be sure he shall goe to heauen.

But since I know that all that are possessed of the grace of Iesus Christ, do account assurance great riches, I therefore conceiue hope that my paines about this subiect will not bee altogether vnacceptable: and the rather because in this present Treatise I haue endeuoured to expresse the signes of triall

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triall in a much more easie way then before; and besides haue added directions, that shew how a weake Christian may establish himselfe in his assurance.

I make bold to dedicate my new assay herein vnto your Ladiship. You haue heard the substance hereof preached, and receiued it with much gladnesse; and in the priuate vse of these signes, you haue been pleased to professe (to the glorie of God) that you haue found much contentment and establishment of your owne assurance. Your eminencie in the sincere profession and practise of true religion, and the shining of the graces here treated of, long acknowledged by many witnesses, haue made you worthie to be publikely obserued and praised

in the Churches of Chriſt: and your great reſpect and fauour ſhewed to me, hath made this way of teſtifying my thankfulneſſe, but as a ſmall pledge and aſſurance of my deſire to do your Ladiſhip anie ſeruice in the things of Ieſus Chriſt. Thus beſeeching God to enlarge the comforts of his Spirit in your heart, and to proſper you in all things that concerne the bleſſed hope of the appearing of Ieſus Chriſt our mighty God and Sauiour, I end and reſt

Your Ladiſhips to be commanded,

N. Biſield.

CHAP.

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CHAP. I.

Describing the godly man by such Signes as discouer him to the obseruation of other men.

THe signes of the true Christian, that hath true grace in this world, and shall be saued in heauen whē he dies, may be cast into two Catalogues. The one, more briefe: the other, more large. The one *Catalogue* of signes, describe him by such markes, as for the most part doe outwardly distinguish him amongst men. The large *Catalogue* I intend especially, as a more infallible and effectuall way of triall, as containing such signes as for the most part

Two Catalogues of signes.

part are not obſerued by other men, or not fully, but are knowne to himſelfe, and can be found in no reprobate.

The ſhorter Catalogue handled in this chapter.

For the firſt *Catalogue*: the true Chriſtian vſually diſcouers himſelfe by theſe markes.

1. He auoids the compa-nie of the wicked.

Firſt, he will not *haue fellowſhip with the vnfruitfull workes of darkneſſe*; he will not *walke in the counſell of the wicked*, nor *ſtand in the way of ſinners*: He will not ſort himſelfe with *workers of iniquitie*, Pſal. 1. 1. & 26. 2 Cor. 6.

2. He is ſorrowfull for his ſinne.

Secondly, hee will afflict and humble his ſoule for his ſinnes, mourning and weeping for them till the Lord be pleaſed to ſhew mercy and forgiue him. He doth account his ſins to bee his greateſt burthen. He cannot make a mocke of ſinne, &c.

3. Hee is throughly reformed in conuerſation.

Thirdly, he labours to be holy in all parts of his conuerſation, watching ouer his owne wayes at all times, and in all companies, Pſal. 50. 23. Eſa. 56. 8. 2 Pet. 3.

Fourthly,

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Fourthly, he makes conſcience of the leaſt commandements as well as the greateſt, auoyding filthy ſpeaking, and vaine ieſting, and laciuiouſneſſe, as well as whoredome: leſſer oathes as well as the greater; reprochfull ſpeeches as well as violent actions, &c.

4. Hee maketh conſcience of leſſer ſinnes as wel as greater.

Fiftly, he loues and eſteemes, and labours for the powerfull preaching of the word, aboue all earthly treaſures.

5. He loues preaching.

Sixthly, he honours and highly accounts of the godly, and delights in the company of ſuch as truely feare God aboue all others, Pſal. 15.

6. Hee eſteems the godly aboue all men.

Seventhly, he is carefull of the ſanctification of the Sabbath; neither daring to violate that holy reſt by labour, nor to neglect the holy duties belonging to Gods ſeruice publike or priuate. Eſay 56. and 58.

7. Hee is carefull of the ſanctificatiō of the Sabbath.

Eightly, hee loues not the world, neither the things thereof,

8. He is not in loue with the world.

of, but is more heartily affected in things that concerne a better life, and so doth in some degree *loue the appearing of Christ.*

9. He loues his enemies.

Ninthly, he is *easie to be intreated*, he can *forgiue his enemies*, desires peace, and will doe good euen to them that persecute him, if it lie in his power, Mat. 5.

10. He is constant in good courses, though oppoſed.

Tenthly, hee goeth on in the profession of the sincerity of the Gospell, and doth such duties as he knoweth God requires of him in businesses of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

11. He serues God in his family.

Eleuenthly, he setteth vp a daily course of seruing God, and that with his family too, if hee haue any; and exerciseth himselfe in the Word of God, as the chiefe ioy of his heart, and the daily refuge of his life, calling vpon God continually, &c.

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CHAP. II.

Shewing the generall diuiſion of the ſignes, and the wayes how the ſignes were found out.

THus of the ſhorter Catalogue of ſignes. Now it followes, that I proceed to thoſe infallible markes of *Election* and *Saluation*. And whereas I haue diuers yeares ſince publiſhed a Treatiſe which I called *Eſſayes*, or Signes of Gods loue and mans ſaluation: Hauing obſerued that diuers haue accounted the manner of ſetting the Signes downe ſomwhat obſcure in diuers parts of the booke, I will now, by Gods aſſiſtance, for the helping of the weakeſt *Chriſtians*, in this Treatiſe, endeuour to expreſſe my ſelfe in this doctrine of the triall of a true Chriſtians eſtate in a more plaine and eaſie courſe of

The occaſion of this Treatiſe.

of examination; and leaue both the former Treatiſe and this new *Catalogue* vnto the bleſſing of God, and the free choiſe of the godly Reader, to vſe which hee findeth moſt agreeable to his owne taſte, being both ſuch as are warranted and founded vpon the infallible euidence of Gods vnchangeable truth.

The ſignes referred to ſixe heads.

In this proiect then, I conſider of the triall of a true Chriſtian ſixe wayes.

Firſt, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his mind, with which hee is qualified.

Fourthly, in the workes of his obedience.

Fiftly, in the entertainment he hath from God.

Sixtly, in the manner of his receiuing of the Sacraments.

In all which hee differs from all the wicked men in the world, ſo as neuer any wicked man could

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could find theſe things in his condition, which are true of the weakeſt *Chriſtian* in each of theſe ſignes.

And that the true Chriſtian may not doubt of his eſtate, hauing found theſe ſignes in himſelfe, let him conſider the proofes annexed to each ſigne: and that nothing may bee wanting to his abundant conſolation, I will tell him, how I found out theſe ſignes, and by what grounds I proceeded.

The infallibility of the ſignes.

There are three ſorts of places in Scripture (as I conceiue) which do point out the grounds of infallible aſſurance in thoſe that can attaine vnto them: as firſt, ſuch places as expreſly doe affirme, that ſuch and ſuch things are ſignes. As for example, 1 Ioh. 3. 14. *Hereby we know, that we are tranſlated from death to life, becauſe we loue the brethren.* Here the holy Ghoſt ſhewes vs expreſly, that the loue of the brethren

3. Waies to find out the ſignes of a godly man in Scripture.

thren is a ſigne, by which a Chriſtian may know, that he is tranſlated from death to life: and ſo the Apoſtle *Paul* giues ſignes to know whether their *ſorrow* were *after God*, or no, 2 Cor. 7. 11. So doth the Prophet *Dauid* Pſal. 15. giue diuers ſignes, by which the man that ſhall dwell in Gods holy hill, may bee knowne. So the Apoſtle *Iames* tels vs, how wee may know the wiſedome from aboue, by reckning thé fruites and effects of it, Iam. 3. 17. So doth the Apoſtle *Paul* teil vs, how we may know, whether we haue the Spirit of Chriſt in vs or no, Rom 8. 9. 15, &c. Gal. 5. 22. & 4. 6, 7.

Secondly, I finde out ſignes, by marking what graces in man the promiſes of God are made vnto. For thus I reaſon: Whatſoeuer gift of God in man brings him within the compaſſe of Gods promiſes of eternall mercie, that gift muſt be an infallible

ſigne

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ſigne of ſaluation. But ſuch are ſuch and ſuch gifs, as the inſtances in diuerſe Scriptures ſhew: And therefore the man that can find thoſe gifts in himſelfe, ſhall be certainly ſaued. As for example: the kingdome of heauen is promiſed to ſuch as are *poore in ſpirit*, Matth. 5. 4. From thence then I gather, that pouertie of ſpirit is an infallible ſigne. The like I may ſay of the *loue of the word*, and of *vprightneſſe of heart*, and *of the loue of God*, and *the loue of the appearing of Chriſt*, &c.

Thirdly I finde out other ſignes, by obſeruing what godly men in Scripture haue ſaid for themſelues, when they haue pleaded their owne euidence for their intereſt in Gods loue, or their hope of a better life. For looke how godly men in Scripture haue proued that they were not hypocrites: euen ſo may any Chriſtian proue that he is not an hy-

hypocrite neither. As for example, *Iob* being charged to bee an hypocrite, and lying vnder the heauie hand of God, pleades his cauſe, and proues that hee was not an hypocrite, by his conſtancie in Gods wayes, and by his conſtant eſtimation of Gods Word, and *deſire after it, as after his appointed food*, Iob 23.10,11, 12. More of this kinde thou maiſt find in the proofes of particular ſignes.

Now whereas ſome ſignes are generall, and thou mightſt doubt of the expoſition, namely how that ſigne is infallible in ſuch and ſuch ſences; for thy eſtabliſhment herein, thou mayeſt obſerue, that I expound the ſigne as it is expounded in other ſeuerall Scriptures. As for example: The loue of the brethren, is a generall ſigne. Now how ſhall I know that I haue the right loue of the brethren? This I explane, by flying to diuerſe other Scriptures

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tures, wherein the particular explications of this signe are pleaded.

CHAP. III.

The triall of a Christian by the signes of true humiliation.

THe first way then, by which a Christian may trie himselfe, is to examine himselfe about his humiliation for sinne, whether it bee right or no. For vnder this head is comprehended the explication of the doctrine of pouertie of spirit, and godly sorrow, and so in generall of repentance for sinnes.

Now the true Christian in this matter of humiliation, shewes himselfe to haue attained that, which no reprobate could euer attaine, and that in diuerse particulars, as,

26. Signes of true humiliation.

First,

1. He sees his sinnes.

First, hee hath a *true sight and sense of his sinnes*. He discernes his sinfulnesse of life both past and present, and is affected and pained vnder the burthen of his daily wants and corruptions, and sees his miserie in respect of his sinnes, Ierem. 3. 12. Math. 11. 29. Mat. 5. 4.

2. He feares Gods displeasure.

Secondly, he *trembles at Gods Word*, and feares his displeasure while it yet hangs in the threatnings, Esa. 66. 1, 2.

3. He trusts not vpon the merit of his own workes.

Thirdly, he *renounceth his owne merits*, and disclaimeth all opinion of true happinesse in himselfe, or in any thing vnder the Sunne: as being fully perswaded that he cannot bee saued by any worke of his owne, or be happy in enioying any wordly things; and therefore is fully resolued to seeke for the chiefe good in Gods fauour in Iesus Christ onely.

4. He mournes

Fourthly, he *mournes heartily & secretly for his sin*; and so he doth,

1. *For*

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1. *For all sorts of sinnes:* for secret sinnes as well as knowne sinnes; for lesser sins as well as greater; for the present euils of his nature and life, as well as sins past: yea for the sinnes he hath loued, or haue bene gainfull and pleasing to him. Yea he grieues for the euill that cleaues to his best workes, as well as for euill workes, Esay 6.5. Rom.7. Esay 1.16.Mat,5.6. For all sorts of sinnes.

2. *For sinne as it is sinne,* and not as it doth or might bring him shame,or punishment in this life, or in hell. For sinne as it is sin.

3. He is as much *troubled for his sinnes* as he was wont,or now should bee *for crosses* in his estate. Hee mourns as heartily for the sorrowes that fell vpon Gods Sonne for his sinne, as if hee had lost his owne and onely sonne, Zachar.12.10,11. or at least this he striueth for, and iudgeth himselfe, if worldly afflictions doe trouble him more then his sins. As much as for crosses.

Psalme

Pſalme 38.5.

5. And for the ſinnes of others.

Fiftly, hee is *truly grieued* and vexed in ſoule for the *abhominations* that are done by others, to the diſhonour of God, or ſlander of true religion, or the ruine of the ſoules of men. Thus *Lot* 2 Pet. 2.6. and *Dauid*, Pſal. 119. 136. and the mourners marked for Gods owne people, Ezech. 9.4.

6. And for ſpirituall iudgements.

Sixtly, he is heartily affected, and troubled, and *grieued for ſpirituall iudgements*, that reach vnto the ſoules of men, as well as wicked men are wont to bee troubled for temporall croſſes; and ſo hee is grieued and perplexed for *hardneſſe of heart*, (when hee canot mourne as hee would,) and for *the famine of the word*, or *for the abſence of God*, or *for the blaſphemie of the wicked*, or the like, Pſal. 42.2,3. & 137. Nehemiah 1.3,4. Eſay 63. 17.

7. And is moued.

Seuenthly, hee is *moſt* ſtirred vp

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vp to abaſe himſelfe, and *mourne* for his ſinnes, *when he feeles God to be* moſt mercifull. *The goodneſſe of God* doth make him *feare God*, and hate his ſinnes, rather then his iuſtice, Hoſ. 3. 5.

8. And he is eaſed onely by ſpirituall meanes.

Eightly, his *griefes* are ſuch as can *be aſſwaged onely by ſpirituall meanes.* It is not ſport or merrie companie that eaſeth him: his comfort is onely from the Lord in ſome of his ordinances. As it was the *Lord* that *wounded him* with the ſight of his ſins, ſo to the Lord onely he goeth *to be healed* of his wounds, Hoſ. 6. 1, 2. Pſal. 119. 23, 24, 50.

9. And is carefull to learne how to be ſaued.

Ninthly, in his *griefes he is inquiſitiue:* he will *aske the way*, and deſires to know *how he may be ſaued.* He cannot ſmother and put off his doubts in ſo great a buſineſſe. He dares not now any longer be ignorant of the way to heauen. He is not careleſſe, as he was wont to be, but is ſeriouſly bent to get directions from

the word of God about his reconciliation, ſanctification, and ſaluation, &c. Iere. 50. 4. 5. Acts 2. 37.

10. And is fearefull of being deceiued.

Tenthly, he is fearefull of being deceiued, and therefore is not ſlightly ſatisfied. He will not reſt vpon a common hope, nor is he carried with probabilities; nor doth it content him that other men haue a good opinion of him; nor is he pleaſed that he hath mended ſome faults, or begun to repent: but *repenting he repents ſtill*, that is, he takes a ſound courſe to be ſure his repentance be effectually performed, Ier. 31. 19.

11. And earneſtly deſires to leade an holy life.

Eleuenthly, he is vehemently carried with *the deſires of the ſound reformation of his life.* His ſorrow is not *water* but *waſhing*; nor is it euery waſhing, but ſuch as *maketh cleane.* Worldly ſorrow may haue much water, but it maketh nothing cleane; whereas godly ſorrow alwayes tendeth to

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to reformation and ſound amendment.

12. And truſts vpon Gods mercy in his griefe.

Twelfthly, in all his ſorrowes he is ſupported by a ſecret *truſt in the mercie and acceptation of God*, ſo as no miſerie can beate him from the conſideration and inward affiance and hope in the mercie of God. In the *very diſquietneſſe of his heart, the deſire of his ſoule is to the Lord*, and before his preſence; though it be neuer ſo *much caſt downe, yet he waits vpon God for the helpe of his countenance*, and in ſome meaſure condemnes the vnbeleefe of his owne heart, and truſts in the name of God, and his neuer failing compaſſions, Pſalme 38. 9. and 42. 5, 11. Lam. 3. 21. Zepha. 3. 12.

13. And is in loue with God if he heare his prayers.

13. He is wonderfully inflamed with *loue to God*, if he at any time let him know that *he heareth his prayers*. In the midſt of his moſt deſperate ſorrowes his heart is eaſed if he ſpeed well in

prayer, Pſalme 116.1,6.

14. And daily iudgeth himſelfe for his ſinne.

14. He daily *keepes an aſſiſe vpon his owne ſoule*: he *iudgeth himſelfe* for his ſinnes before God, arreſting, accuſing, and condemning his ſinnes. He *confeſſeth his ſinnes particularly to God, without hiding* any ſinne, that is, without forbearing to pray againſt any ſinne he knowes by himſelfe, out of any deſire he hath ſtill to continue in it; and by this ſigne he may be ſure he hath *the Spirit of God*, and that his *ſins are forgiuen him*, Eſay 4.4. Pſal. 35.5. 1. Iohn 1.7. 1. Corinth. 11.32.

15. And prayes in the holy Ghoſt.

15. His *requeſts are daily powred out vnto God.* He cries vnto God with affection and confidence, though it be with much weakneſſe and many defects, as the little child doth vnto the father, and thereby he diſcouers *the Spirit of adoption in him*, Rom. 8.15. Zacha. 12.10. Epheſians 3.12.

16. He

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16. *He is vnfainedly desirous to be rid of all sinnes, as well as one. There is no sinne he knowes by himselfe, but he doth desire as heartily that he might neuer commit it, as he doth that God should neuer impute it.* This is a neuer failing signe, a fundamental one, 2. Tim. 2.19.

16. Desiring to be rid of all sinne.

Note this.

17. He is content to *receiue euill at the hand of God, as well as good*, without murmuring, or *letting go his integritie*; as being sensible of his owne deserts, and desirous to approue himselfe to God, without *respect of reward.* This proued that *Iob* was an holy and vpright man, Iob 1.1. and 2. 3,10.

17. And is willing to suffer affliction.

18. *He dislikes sinne in all*, euen in those that are neare and deare vnto him in other respects, 1. Kin. 15.12,13,14.

18. He dislikes sinne in all.

19. *He is innocent from the great transgression*, and *keepes himselfe from his owne iniquitie.* He is not subiect to *the dominion of*

19. Sinne reignes not in him.

ſinne. Sinne doth *not reigne in him*, Pſal.19.13.2.Sam.22.24.

20 He humbles himſelf for ſin euen in his proſperitie.

20. He finds a deſire to be rid of ſinne, and to humble himſelfe for it *in proſperitie* as well as aduerſitie. He leaues ſinne before ſinne would leaue him. He forſakes it then, when he could commit it without apparent danger, Iob.8.5,6.

21. And in aduerſitie his heart is vpright.

21. Or if he be in aduerſitie, *his heart is vpright*, without lying or diſſimulation. He ſo ſeeketh the pardon of his ſinnes then, and ſo promiſeth amendment, as that he is alſo as carefull to practiſe it when he is deliuered. He is not like the Iſraelites mentioned.Pſal.78.36,37.

22. He accounts of ſpirituall things as the beſt things.

22, He makes a *ſupernaturall valuation of ſpirituall things*, accounting them as pearles of the beſt price, not too deare bought, if he purchaſed them with all the worldly things he hath; and contrariwiſe, accounting himſelfe exceeding poore if he want them,

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them, or the means of them. Mat. 13. 45,46. Psal. 42. & 63. 1,3.

23 *He hath lost his wonted taste in earthly things:* his heart is not transported with the admiration of them, or the inordinate desires after worldly things. *He loues not the world* and this life as he was wont to do. Though he vse the world, yet he easily confesseth himselfe to be a *stranger and pilgrime* here. He giues ouer the *vnnecessarie pleasures and profits* of this life, Heb. 11. 13. 1. Ioh. 2. 14. 15. Rom. 8. 6. He is wearie of the world, and willing to forgo societie with the men of this world, the workers of iniquitie, Psal. 6. 8,9. and 39. 12. and 26. 1, 2,3,4.

23. He doth not sauour the things of the flesh and the world.

24. If *the Lord be silent, and answer not his desires, but hides his face; his spirit faileth, and he is as one that goeth downe into the pit:* it troubles him as a sore crosse; and so contrariwise, Psalme 26. 1. and 88. 13, 14, 15: and 14, 7.

24. He is much grieued if God hide himself.

Iohn 16.23, 28.

25. Of a lion he becomes a lambe.

25 If he hath bene a man ſubiect to boiſterous, violent, and hurtfull affections, he is now become tame: of *a Lion* he is become *a Lambe, and a little child may leade him*, Eſay 11.9.

26. His ſpirit is without guile.

26 He hath *a ſpirit without guile*, Pſal.22.2. He is more deſirous to be good, then to be thought to be ſo; and more ſeekes the power of godlineſſe, then the ſhew of it, Iob 1.1. Pro. 20.6, 7. His *praiſe is of God, and not of men:* Rom.2.26.

And thus much of the triall of his humiliation. The ſignes of his faith follow.

CHAP. IIII.

The triall of a godly man by his Faith.

FAith is the next thing to be tried in a child of God. And in

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in as much as there are diuers kinds of faith, and experience ſhewes in many that giue no ſignes of repentance, that they will not be beaten from a confident preſumption that Chriſt died for them, euen for them in particular: it ſtands vs in hand to trie our perſwaſion by true rules of Scripture, that ſo, if it wil abide the triall of the touchſtone, wee may lay it vp as an hid treaſure and a wonderfull grace of God; and if otherwiſe, we may repent vs of preſumption, as a deceiueable ſinne.

Why wee ſhould trie our faith.

But before I open the ſignes of this ſigne, the Reader muſt be admoniſhed of three things.

First, that I intend not by theſe ſignes to ſhew how faith may be bred or *begotten* in vs, but how faith may bee *proued* and declared to be in vs. For it is the *promiſes* of God in the Scripture that *breed faith*: nor can humane reaſon beleeue ſuch great things

The drift is to ſhew how faith may be proued, not how it may be bred.

from God for any thing that is in vs, but onely becauſe we ſee the word of God aſſuring ſuch happineſſe vnto ſuch as lay hold vpon them. So that, that which breeds faith, is the *reuelation of Gods promiſes*, by his *word* and *Spirit*. Yet notwithſtanding the aſſurance of faith is much increaſed and confirmed by the ſight of thoſe ſignes of the truth of our faith, and other graces of God in vs.

A ſecond caueat.

Secondly, that I ſtand not preciſely vpon the order of theſe graces of God in vs, nor determine that queſtion, which graces are firſt wrought in the heart of a man: but that which I haue ſpecially aimed at in the order of ſetting them downe; is to begin at thoſe that either firſt appeare in a Chriſtian, or are eaſieſt (as I conceiue) to be diſcerned in him.

The 3. note by way of preface.

Thirdly, that I intend eſpecially the triall of ſuch Chriſtians as

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as agree in this; that they are perſwaded that Chriſt died for them; that ſo the true Chriſtian may ſee reaſon to comfort himſelfe, that his perſwaſion is no preſumption, as is the perſwaſion of the moſt. It is true, that diuers of the ſignes of faith here to be handled, will ſhew faith in the weakeſt Chriſtian, though he will not yet be brought to acknowledge any perſwaſion. For this perſwaſion may be ſecretly wrought vpon the heart: as it is when it relieth vpon the merits of Chriſt onely for ſaluation, though the iudgement of the Chriſtian be not reſolued againſt his doubts.

The queſtion then is, how a Chriſtian may trie his perſwaſion of Gods mercie, and his intereſt in Chriſts merits, whether it be right or no.

For anſwer hereunto, I ſay, that the true Chriſtian doth proue his faith and perſwaſion to

The true faith.
1. Was wrought by the word preached.

to be right, by theſe ſignes following.

Firſt, his faith or perſwaſion was wrought by the hearing of the word preached: and therefore thou muſt firſt aske thy ſelfe, how thou comeſt by thy perſwaſion. For if thou ſay, thou waſt alwayes ſo perſwaded, or didſt attaine it by meere naturall meanes or helpes, thou are deceiued. For, faith is firſt wrought by the holy Ghoſt, in the preaching of the Goſpell, as it is moſt cleare by the words of the Apoſtle, *How ſhall they beleeue in him of whom they haue not heard? and how ſhal they heare without a preacher?* Rom. 10. 14. And whereas it may be, that many Chriſtians haue not obſerued the workings of their faith; and haue forgotten the time of their conuerſion, and haue not iudgement to diſcerne how the Lord by the miniſterie of his ſeruants did change their hearts, and leade them to Chriſt:

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Christ: therefore when this first signe cannot comfort, they must trie themselues by the rest that follow.

2. Esteemes Christ aboue all things.

Secondly, he hath an high *estimation of Iesus Christ.* For the man that hath true faith, accounts all things most base in comparison of the knowledge of Christ, and the loue of God in him. He had rather be sure of Christ, then to gaine the whole world. Christ is more *precious* then all the world: yea is the onely thing in request in the desires of the Christian. Now Christ is *precious* onely to *them that beleeue*, 1. Pet. 2. 6. and by this signe *Paul* knew that he was growne farre beyond himselfe in his former life, and beyond all the Pharises in the world, Phil. 3. 9.

3. Receiues the testimony of Gods Ministers before all the world.

Thirdly, he readily receiues the testimonie of Gods Ministers speaking out of the word, and stickes to it against all the contradictions

traditions of the world. The Apoſtle *Paul*, 2. Theſſ. 1.10. ſhews, that this ſigne will be pleaded and acknowledged in the day of Chriſt: *Chriſt*, ſaith he, *will be made admirable in them that beleeue.*

Now ſome may ſay, But how ſhall we know that we do beleeue?

Why, ſaith he, you are true beleeuers, *becauſe ye receiued our teſtimonie*; and this ſhall be to your praiſe in that day.

4. Caſts out hypocriſie.

Fourthly, he cannot abide counterfetting and hypocriſie. If it be a right perſwaſion, it is a *faith vnfained*; *Vnfained*, I ſay, as in other reſpects, ſo in effect, becauſe it cannot abide fainting, but with ſpeciall hatred purgeth out hypocriſie, which the perſwaſion of hypocrites neuer doth, 2. Tim. 1. 5.

5. Will abide triall

Fiftly, this perſwaſion is permanent: it will endure triall, it will hold out in the euill day; it inclines

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inclines the heart to cleaue to Ieſus Chriſt, euen in the fire of tribulation, in the midſt of *manifold afflictions*, and diſgraces, and temptations. It is like *the gold* in the fornace *that periſheth not*: nor will it barely hold out; but a Chriſtian by his faith comforts and ſupports himſelfe in affliction, ſo as his faith becomes to him both a *breaſt-plate* and an *helmet*: whereas the beſt faith, that is not *the faith of Gods elect*, will proue but droſſe, if it be caſt into the fornace of temptation, further then it is ſupported by carnall meanes and helpes. 1. Pet. 1.6,7. 2. Tim. 1.12. 1. Theſſ. 5.8. Epheſ. 6. Luke 8. 13.

6. It beleeues all things.

Sixtly, he will *beleeue all things* I ſay all things that he apprehendeth to be required, threatned, or promiſed in the word. To beleeue ſomethings onely, may be in any other kind of faith, eſpecially when they are ſuch things as ſtand with their owne reaſons, or

or wils, or affections, or the common opinion of other men: But this is the glory of a liuely iuſtifying faith, it will giue glorie to God in all things. *What God can ſpeake, it can beleeue*, ſo ſoone as it knowes it is ſpoken of God, though it be neuer ſo contrarie to the iudgement of fleſh and bloud, Act. 14.14.

7. Will not maſte haſte.

Seuenthly, he *will not make haſte*. This was the ſigne giuen in the Prophet *Eſays* time: He that beleeueth will not make haſte. He had propheſied of hard times to fall vpon all the people: now this would ſhew amongſt them, who were true beleeuers. For thoſe that truſted in God, would *not make haſte* to vſe ill meanes to helpe themſelues; they would ſtay their hearts in *reſt and quietneſſe*, and they would ſtay their feete too from running to *Ægypt*, or to *Aſhur*, which God had forbidden, Eſay 28.16.

If faith be right, and thy perſwaſion

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ſwaſion a ſound perſwaſion, and well grounded, there are ioyned with it theſe things following.

Eightly, his perſwaſion is ioyned with a good and pure conſcience; a conſcience, I ſay, that makes him carefull to auoid ſin, and do good duties, and to ſerue God in ſinceritie, whereas the perſwaſion that is in wicked men, is not accompanied with a good conſcience, they do not make conſcience of their wayes. Now this is a cleare rule of difference, 1. Tim. 1.5, 19. and 3.9. Heb. 10.22.

8. Is accompanied with a pure conſcience.

Ninthly, he hath a *ſpirit* of diſcerning. There is a great deale of light comes into the heart with faith. A man cannot beleeue, and be ignorant ſtill. The Chriſtian that is endued with faith from aboue, in endued with *wiſedome from aboue*: ſo as he can conceiue of the things of God that concerne ſaluation, which

9. And a ſpirit of diſcerning.

the

the naturall man perceiueth not. Though he may want ſtill in manie knowledges, yet he hath skill in ſome meaſure to learne how to be ſaued. The doctrine of ſaluation he can now vnderſtand, which is taught in the miniſterie of the word; and he now can make ſome good vſe of reading the Scriptures, that before diſcerned little or nothing in them. *The veile that lieth vpon the hearts of all fleſh, is now taken from* his eyes; yea the very *entrance into Gods word giueth light to the ſimpleſt* beleeuer. He that was ſtupid and vnteachable before, doth now *heare as the learned*, with an holy kind of inſight and iudgement. 2. Tim. 3. 15. Pſal. 119. 130. Prou. 1. 4, 8. & 5. 9.

10. And the witneſſe of the Spirit of adoption.

Tenthly, he hath a witneſſe within himſelfe. *He that beleeueth, hath a witneſſe in himſelfe*, 1. Iohn 5. 10. For he hath the Spirit of adoption to certifie him infallibly of Gods loue to him, and that

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that he is the child of God, Rom. 8. 15, 16: and thus the beleeuers are ſaid to be *ſealed by the Spirit of promiſe*, Epheſ. 1. 13, 14. God leaues a pawne, a pledge with euerie Chriſtian that ſhall be ſaued, to be as the earneſt of his ſaluation, and this pledge and earneſt is Gods Spirit. And the Spirit teſtifies to the beleeuer, partly by reuealing vnto him the certaintie & truth of Gods promiſes in his word; and partly by printing vpon his heart theſe ſauing graces, which diſtinguiſh him from all others; and partly by powring vpon him the ioyes, which are called the ioyes of the holy Ghoſt, in the vſe of Gods ordinances, as the inward ratification of the aſſurance of Gods loue and goodneſſe to the beleeuer. Of which after.

Laſtly, Faith may be diſcerned by manie things it worketh, which are the fruites of it: and by the fruites of faith, we may know

11. Beareth thoſe fruites following.

know faith it ſelfe. Faith is like the roote of a tree, that lyeth vnder the ground, and cannot be ſeene without much digging; but by the fruit the tree beareth, we may know what kinde of roote it hath, and of what ſort it is. Now the fruites of faith, are theſe that follow, and ſuch like, as,

1. Loue.

1. Loue to God and the godly: for *faith worketh by loue*, Gal. 5. 6.

2. Puritie of heart.

2. Cleanneſſe of the thoughts and affections. For *Faith purifieth the heart.* It maketh a man ſtriue after inward puritie, as well as outward: to get a *cleane heart*, as well as *cleane hands.* It worketh humiliation for inward ſinnes as well as outward, Act. 15. 9. and driues a man to ſeeke pardon in the name of Chriſt, for all ſorts of inward perturbations and ſecret euils.

3. Victorie ouer the world.

3. *Victorie ouer the world.* Faith ouercometh the world, 1. Ioh. 5. 4, 5.

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4,5. and ſo it doth, when it maketh a man ſo reſt vpon God, and his truth and promiſe, as, if he be put to it, to denie the reſpect of his owne credite, or profit, or pleaſures, or the diſpleaſure of carnall friends, or his hopes in matters of this world; reſting ſatisfied with the expectation of the treaſures and pleaſures of a better world, yeelding himſelfe ouer to be guided by Chriſt, and his truth, vnto the death, Pſalme 48. 14. *He liues by his faith*, Gal. 2.20.

4. Humilitie. For a true faith excludes boaſting of our owne labours, gifts or praiſes; and makes vs able, out of the ſenſe of our owne vileneſſe, to acknowledge all the glorie to Gods free grace and loue in Ieſus Chriſt, Rom. 3.17. Gal. 3.22. 4. Humilitie.

5. The confeſſion and profeſſion of the truth. Faith will make a man ſpeake in defence of the truth: *I haue beleeued, therfore haue* 5. Confeſſiō.

haue ſpoken, ſaith *Dauid*, Pſalme 116: which the Apoſtles pleade to proue their faith alſo, 2. Cor. 4. 13, 14.

6. Applicatiō of Chriſts righteouſneſſe.

6. The putting on of righteouſneſſe, which is not by the workes of the Law done by vs. The application of, and relying vpon the righteouſneſſe of Ieſus Chriſt, is the proper and onely worke of true faith. Rom. 10.

7. A verie ſpring of grace.

7. It opens a ſpring of graces in the heart of a true Chriſtian: he that is a true beleeuer, is qualified with ſundry heauenly gifts which weare not in him by nature; which gifts do daily diſcouer themſelues in his heart, flowing from thence, as if there were a ſpring of liuing water in his belly. *Sanctification of the ſpirit and faith of the truth*, be inſeparable, Ioh. 7. 38. 2. Theſſ. 2. 13.

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CHAP. V.

The triall of a godly man by ſuch heauenly gifts as ſerue him in his iourney to heauen.

THus of his triall in his humiliation, and in his faith. It followeth in the third place, to trie him by his gifts, which are the fruites of faith. The true Chriſtian differs from the wicked man, in two ſorts of gifts: Some of them are ſuch gifts as are beſtowed vpon him from aboue, but ſerue him onely for his ſpirituall vſe, *while he is on the way*, in his iourney to heauen, and ſo onely in this life; ſuch as are the *ſacred thirſt*: *The loue to the word*, and meanes of his holineſſe: *The ſpirit of ſupplication*: *The loue of his enimies*; and *his deſire after the appearance of Ieſus Chriſt*. Other gifts he hath, which

Two ſorts of graces in a Chriſtian.

which will accompany him *home into his heauenly countrey*, and abide vpon him for euer, and are not abolished by death: such as are, *sauing knowledge*, *the loue of God*, and *the loue of the godly*. First therefore of those heauenly gifts, which will passe away; and so he is qualified with fiue distinct holy gifts, which cannot be found in any reprobate.

The holy thirst that is in the godly Christian, tried by foure signes.

The first is *his holy thirst*; which is an heauenly kinde of appetite, by which he is carried to the desire of things aboue nature; such as are the merits and *righteousnes of Christ*: the *fauour of God*: the *presence of God*: the *full deliuerance frõ all sin*: the *remouing of spirituall iudgements*: the *saluation of other men*, and the like; and this thirst is a signe the more infallible:

1. Because it is *constant* and indelible in this life. There is no part of his life; but it continueth either in the *sense* of his affection, or in the *iudgement* of his vnderstanding,

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derstanding, so as hee accounts *spirituall things* to bee *the best things*: and though at some times his affections may bee the lesse moued after them, yet his appetite is *daily renewed*, as it is in the hunger or thirst that is bodily.

2. Because it is *industrious*. For this holy thirst will guide him to a carefull *vse of all the meanes*, by which good things may bee attained; and doth not breathe it selfe out onely with sudden and vaine wishes, or flashes of desire, Psal. 27.4. 1 Pet. 2.2. Psal, 63.1, 2. Psal. 1.2. Acts 2.37.

3. Because it workes a constant and secret *meditation* of heauenly things desired, the heart frequently seeks after God day and night, Esay 26.9. Psal. 63.1.6. For what we desire feruently, we thinke on almost continually.

4. Because if the Lord quench his thirst, and satisfie his desire in spirituall things, *the soule becomes*

as a watred garden; and then followes in him an heauenly kinde of *ſatisfaction and contentment*, with ſingular delight in the ſoule, and *vowes* and wiſhes of infinite and eternall thankfulneſſe, Pſalme 63.4.5. Iere. 31.25, 26.

And thus much of the firſt gift.

His triall by his loue to the Word.

Secondly, the loue to the word is another ſigne that hee is the child of God, and a cleare euidence of his ſaluation. Now becauſe all ſorts of wicked men may reſort to the exerciſes of the word, and thoſe that haue but a temporarie faith may ſhew a great eſtimation of the word, and find ioy in the hearing of it, and ſhew much zeale in things that concerne the word, and may yeeld ſome obedience to the directions of the word alſo: it is profitable to conſider how the true Chriſtian may proue that his affection to the word is more

ſincere

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ſincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is ſound in his loue to the word, by theſe markes.

13. Signes to trie his affection to the word by.

1. By his manner of receiuing it, when hee doth receiue the word, *as the Word of God, and not of men*: ſetting his heart before Gods preſence, and being affected as if the Lord himſelfe ſhould ſpeake vnto him. This no wicked man dares do: hee dares not preſent himſelfe with the whole intendments of his heart before the Lord. For this ſigne the Apoſtle *Paul* acknowledged the Theſſalonians to bee true Chriſtians, 1 Theſſ. 2. 13.

2. By his appetite to the word. For there is in a godly man as true an hunger after the word, as the food of his ſoule, as there is in his ſtomacke after the foode of his body; which ſhewes it ſelfe to be the more ſincere, becauſe it is conſtant; he deſires the

word at all times, *and as his appointed foode daily*; as it is in the bodily appetite, though after feeding the ſtomacke may ſeeme to be full and ſatis fied, yet the hunger reuiues againe euery day, ſo it is with the heart of a child of God: whereas wicked men regard the word but by fits, and in a paſſion, and then at length fall cleane away from the affection to it, Pſalme 119. 20. Iob. 23. 12.

3. By his loue to them that loue the word.

4. By his ſorrow, becauſe other men keepe not the word, Pſal. 119. 136.

5. By his vnfained eſtimation of the word aboue all wordly things, accounting it to bee an happie portion to enioy the word in the power and profit of it, Pſal. 119 14. 72. 111.

6. By his deſire and delight to *exerciſe himſelfe in it day and night*, that is, conſtantly, Pſal. 1. 2.

7. By

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7. By his griefe, either for the want of the meanes by which the word might be taught vnto him with power, accounting ſuch want of the meanes to be a ſore famine; or for want of ſucceſſe in the vſe of the meanes when he doth enioy it, Pſal. 42.3. Amos 8.12.

8. By the extent of his loue to all the words of God, euen the Law, that with threatning ſhewes him his ſinne, and ſearcheth out his moſt ſecret corruptions; being moſt affected with that miniſterie that doth moſt ſharply rebuke ſinne.

9. By his reſolution to labour as hard for the food of his ſoule, as men doe, or he would doe for the food of his bodie, Ioh. 6.27. Amos 8.12.

10. By the conſtant ſweete taſte he finds in it, eſpecially whē it is powerfully preached, Pſal. 19.10. 2 Cor. 2.15.

11. By the end he propounds

vnto himſelfe in the vſe of the word, which is, that hee might not ſinne: and that his wayes might be made pleaſing to God, hiding the word in his heart to this purpoſe, Pſal. 119. 11.

12. By his willingneſſe and reſolution to denie his owne reaſon and affections, his credit, his carnall friends, his profits, or his pleaſures in any thing, when God ſhould ſo require it of him, and vpon any occaſion to ſhew his heartie reſpect of the Goſpell, Mark. 10. 2. 9. 1 Cor. 1. 18.

13. By the effects of it: as,

1. When for the loue hee beares to the word, he will ſeparate himſelfe from the wicked, that might any way withdraw his heart, or endanger his diſobedience. Pſal. 119. 115.

2. When hee accounts the word to be his chiefe comfort in affliction, and finds it to bee the maine ſtay, & ſolace of his heart, Pſal. 119. 23, 24, 50, 51, 54. 143.

3. When

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3. When it works in him effectually the redreſſe of his wayes, and freedome from the dominion of ſinne, Iohn 8. 33. Pſalme 119. 45. 9. 59. 1 Theſſ. 2. 13.

4. When it workes in him certaine and ſenſible aſſurance of heart before God. This aſſurance is an infallible ſigne of the right vſe of the word, 1 Theſſ. 1. 5.

And thus of the ſecond gift.

His triall by his gift of prayer.

The third gift is the *ſpirit of prayer* or ſupplication, as the Prophet *Zacharie* cals it, Zach. 12. 10. and this gift hee hath aboue all wicked men, which hee ſhewes many wayes: as,

13. Rules of triall.

1. *Hee askes according to Gods will*, 1 Iohn 5. 14.

2. He praies with perſwaſion that God will heare him Hee *beleeueth* in ſome meaſure *that hee ſhall haue* what he prayes for. He prayes *in faith*, Marke 11. 14. Iames 1. 6, 7. Pſalme 6. 9.

1 Iohn 3.22.

3. Hee praies *in the name of Christ*, and is affected with the ſenſe of his owne vileneſſe, and relies vpon the merits and mediation of Ieſus Chriſt, Iohn 14. 13. Pſal. 86. 1, 2. and 143. 4.

4. Hee will pray *at all times*, Iob 27. 9. Pſal. 106. 2.

5. He is *fervent in prayer*: his heart prayeth: he hath the affections of prayer, Iam. 5. 16. Pſal. 6. 8.

6. Prayer makes him exceeding wearie of the world: it giues him ſuch a taſte of his own ſinfulneſſe, and of Gods goodneſſe, and of the glorie of heauen, that he is vehemently carried with *deſire to bee abſent from the bodie, that he might be preſent with the Lord*, Pſal. 39. 12.

7. *When he knowes not how to pray as he ought, the Spirit* prepares his heart, excites in him holy deſires, ſupplies him ſometime with words, ſometimes with

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with affections, and ſometimes worketh inward *vnexpreſſable groanes*, which yet it preſents to God, as effectuall prayers, Rom. 8.26,27.

8. Hee finds an holy *reſt*, and quietneſſe in his conſcience and heart, with ſpirituall *boldneſſe* and *confidence* of truſt in God, if hee *heare him graciouſly*, and *anſwer him* in mercie, Pſal.3.4,5,6. and 116.17. and 91.15.17. Ieremie 33.3.

9. *He loues the Lord* exceedingly *for hearing his prayer*, and deſires to *keepe himſelfe in the loue of God*, Pſalme 116.1. Iude 20.

10. His prayers proceed from an heart that loues no ſinne, but deſires to *depart from iniquitie*, and to do that which is pleaſing in Gods ſight, 2 Tim.1.19.1 Ioh. 3.22.

11. He loues prayer in others, 2 Tim.1.22.

12. He ſtriues againſt dead-

neſſe of ſpirit and diſtractions, as an heauie burthen, Pſalme 86. 3,4.

13. Hee makes prayer his chiefe refuge: and he will pray, though prayer bee in neuer ſo much diſgrace, Pſal.69.10.13.& 142.2.5.

And thus of the third gift.

His loue to his enemies tried.

The fourth gift is the *loue of his enemies*. Any Chriſtian may loue ſuch as loue him;but to loue his enemies, is onely to be found in the true Chriſtian, which hee proues by theſe tokens of the ſincerity of his loue:

1. Hee can *pray* heartily *for them*, yea in ſome caſes hee can mourne, and *humble his ſoule* before God for them in their diſtreſſes, Pſal.35.13,14.

2. Hee *deſires their conuerſion* ſo vnfainedly, that hee is ſure, if they were conuerted, hee could reioyce in them as heartily, as in thoſe he now much delights in.

3. Hee

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3. He can likewiſe *forgiue* them their particular treſpaſſes againſt him; being more grieued for their ſinnes againſt God, then for the wrongs they do him, Mat. 6. 14.

4. He can freely acknowledge their iuſt praiſes.

5. He cannot onely patiently endure their reuilings, but can forbeare, when he could bee reuenged by bringing ſhame or miſery vpon them, 1 Pet. 3. 9. Rom. 12. 14. 1 Sam. 24. 18, 19. yea he doth, as he hath occaſion, ſtriue to *ouercome their euill with goodneſſe*, being willing to helpe them, or relieue them in their miſerie, and do them any good for ſoule or body.

His trial by the loue to the appearing of Chriſt.

The laſt gift which is found in the true Chriſtian, while, he is in the way in this life, is, *His loue of the appearing of Chriſt*, which he ſhewes:

1. By the longing after the time of Chriſts coming, whether by

by death or iudgement.

2. By his gladneſſe at the promiſes, or ſignes of his particular or generall comming.

3. By his often meditations of that day, & his hearty praiers for the haſtening of it, Reuel. 22. 10.

4. By his daily care to diſpatch all thoſe godly duties which hee deſires to doe before his death, and accordingly by his willing diſpoſing of his eſtate, and endeuours to ſet his houſe in order.

And this deſire of Chriſts comming is apparently the more ſincere in him:

1. Becauſe it ariſeth out of his loue to God, and his hatred of his owne ſinnes, and his wearineſſe vnder the obſeruation of other mens ſinnes.

2. Becauſe this deſire is accompanied with the care of the meanes, by which he may be prepared for ſaluation.

3. Becauſe he is thus affected

euen

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euen in his prosperitie, when he thriues in the world, and is not in any notable distresse.

Hitherto of his triall in such gifts as he is endowed withall in this life onely: his triall in the gifts that will abide in him for euer, follow.

CHAP. VI.

His triall in respect of such heauenly gifts as will not bee abolished by death.

THe gifts that will abide in him for euer, are these three: *Knowledge, the loue of God,* and the *loue of the brethren.* These are perfected, and not abolished by death.

The triall of his knowledge.

And first, in this knowledge, he differs from all wicked men, and so in diuers things: as,

And so he differs from wicked men.

First, *in the things he knowes:* he knowes the nature of God in

In the things he knowes.

a right manner: he knowes God in Ieſus Chriſt: hee knowes the vileneſſe of his owne ſinnes: hee knowes after an effectuall manner the myſteries that concerne the ſaluation of his ſoule: hee knowes his owne conuerſion, & the forgiueneſſe of his ſinnes, and the *things that are giuen him of God*, Matth. 13. 13. Ioh. 17. 3. Ier. 31. 34. 1 Cor. 2. 12. He knowes that Ieſus Chriſt is in him, 2 Cor. 13. 5.

2. In the cauſe of his knowledge.

Secondly, *in the cauſe of his knowledge.* For *fleſh and bloud did not reueale* thoſe things vnto him; he came not by them by the vſe of naturall meanes, but they are wrought in him by the word and Spirit of God, Matth. 16. 17. 1 Iohn 2. 27. and 5. 10. 1 Cor. 1. 30.

3. In the effects of his knowledge.

Thirdly, in the effects of his knowledge: for,

1. It breeds in him an vnſpeakable refreſhing and gladneſſe of heart in Gods preſence,

Pſal.

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Pſal. 37.9,10. Phil 1 9.

2. It inflames him to a wonderfull loue of the Word of God aboue all earthly things, Pſalme 119.97,98.

3. It workes in him an effectuall ſauouring and taſting of the goodneſſe of ſpirituall things. Rom.8.5.

4. It inclines him to a conſtant obedience and practiſe of Gods will, Prou 8 9.17. Ioh.7. 17. Deut. 4 6. It redreſſeth his wayes, Pſal. 119 10. 1 Ioh.2.3.& 3.34.

5. It beares downe pride and conceitednesſe, and frowardneſſe, and makes him humble and teachable, Prou.3.5,6. and 8.13, 14. Iam.3.17.

Fourthly, in the *proprieties of his knowledge*: for,

4. In the properties of his knowledge.

1. It is *infallible*: his knowledge hath *much aſſurance* in manie things, with ſtrong confidence and reſolution at ſome times, eſpecially when he is before

fore God, 1 Thes. 1.5.

2. It is *indelible*, it cannot bee vtterly blotted out, it is fast grauen in his heart; contrarie doctrine or persecution cannot raze it out, Ier. 31.34. Eph. 4.13. Prou. 4.5,6.

3. It is *sincere*; for first it inclineth him to giue glorie to God, and receiue *all truth* as well as any truth. He receiues the doctrine of God, though it bee aboue reason, & against the common opinion of men, or crosse his profit, or desires, or the like. Secondly, it leades him principally *to vnderstand his owne way*, and guides him to studie the things chiefly that concerne his owne reformation and saluation, Prou. 14.8. Col. 2.16.

And thus he differs from wicked men in his knowledge.

His loue to God, tried by nine signes.

Secondly, in his loue to God, he hath these things which no wicked man can attaine to.

1. Hee hath a deliberate inward

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ward inflamed eſtimatiō of God aboue all things, accounting *his louing kindneſſe better then life*, and the ſignes of his fauour his greateſt ioy, Pſal.63.2.11.

2. He loues and longs for the Lord Ieſus Chriſt with certaine and ſincere affection, Ep.6.24. 2 Tim.4.8.

3. He delights in Gods preſence, and ſhewes it by his vnfained loue to Gods houſe, Pſal. 26.8. and by his heartie griefe for Gods abſence, Cant.3.1.and by his carefulneſſe to ſet the Lord daily before him, walking in his ſight, Pſal.16.8.

4. He hates ſinne heartily, becauſe God hates it; and he diſlikes ſinners, becauſe they hate God; accounting Gods enemies as if they were his owne enemies, Pſalme 139.21,22.and 97. 10.

5. He conſtantly deſires to be *like God in holineſſe*, being carefull to approue his affection to God,

by his *obedience to his commandements*, so as it is not *grieuous to him* to receiue directions, but serues God with all his heart, being fearefull to displease God in any thing, Ioh. 14.21. 1 Ioh. 5.3. Deut. 10.12. and 11.22. and is more affected with Gods approbation, then al the praise of men, Rom. 2.26.

6. Hee is much affected with Gods mercie, and the blessings bestowed vpon him, which hee thankfully remēbers to the praise of Gods free grace, Esay 63.7. Psal. 63.2,3,4.6.8. and 107. 22. Iob. 36.24. Deut. 6.2.

7. He loues all the godly, for this reason chiefly, because they are like vnto God in holinesse, as being begotten by him, 1 Iohn 5.1.

8 He is as heartily vexed for any dishonour done to God, as for any disgrace offered to himselfe.

9. Finally, he shewes it in diuerse cases that befall him in his course

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course in this life : as,

1. If hee bee put to suffer any thing for Gods sake, he endures it with much ioy and patience, 1 Thess. 1.6. Act. 5. Iohn 22.15. to 19.

2. If at any time hee offend God by his owne faultinesse, hee is heartily grieued & cast down, and doth constantly desire to forsake any sinne, though neuer so pleasing and gainfull vnto him, rather then hee would displease God, Deut. 30.6.

3. In all streights and wants, he runnes to God, relying vpon God, as his *defence, rocke, and refuge* in all times of troubles, making his moane vnto him, and powring out his prayers & complaints before him, Psalme 18. 1, 2.

Thus of his loue to God.

His loue to the godly tried by ten signes.

Thirdly, his loue to the godly doth also distinguish him from all the wicked men in the world, because here are diuers things to bee

be noted in his affection to them which cannot bee found in wicked men:

1. As firſt, he loues the godly aboue all other ſorts of men in the world; he accounts them as the *onely excellent people*, Pſal. 16. 3. 1 Ioh. 3. 14. and affects them as if they were his naturall kindred, Rom. 12. 9, 10.

2. He loues them not for carnall reſpects, but for the graces of God in them, for *the truths ſake*, and becauſe *they are begotten of God*, 1 Iohn 5. 1. 2 Iohn 1. 2. 3 Iohn. 1.

3. He delights in their *fellowſhip* and ſocietie in the Goſpell, as accounting them the happie companions of this life, Pſal. 16. 3. 3. Ioh. 8. Phil. 1. 5.

4. He hath a *fellow feeling* of their miſeries: he is in ſome meaſure affectioned to weepe with them that weepe, and reioyce with them that reioyce; eſpecially he is glad when their ſoules proſper:

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proſper, Rom. 12. 16. 3 Iohn 3.

5. His deſire is to walke *inoffenſiuely*, as being loath any way to be *an occaſion of ſtumbling*, or ſcandall to any Chriſtian, 1 Iohn 2. 10.

6. He can beare *their infirmities*, take things in the beſt ſenſe, *ſuffer long*, and is *not eaſily prouoked*: he *hopeth all things*, and *boaſts not himſelfe*, or enuies not them, nor will *receiue an euill report againſt them*, 1 Pet. 4. 8. 1 Cor. 13. 4, 5, 6. but rather makes apologie from them.

7. He eaſily praiſeth them in all places, for their grace or obedience, Rom. 16. 19. 3 Iohn 6. Pſal. 15. 5. 1 Theſſ. 1. 8.

8. His *wel-doing extends it ſelfe to them* to his power; he is bountifull, pitifull, and tender; hee hath *bowels of mercie*, according to the occaſion of mercie, either corporall or ſpirituall. He gladly receiueth them, and with a ready mind communicates to their neceſſities,

ceſſities, Philemon 7. 1 Pet. 3.8. & 4.8. 1 Ioh. 3.17. 3 Ioh. 5.

9. He loues *all* the brethren. He hath not the *glorious faith of Chriſt in reſpect of perſons*, Iam. 2. 1,2. Epheſ. 1.5. Col. 1.4. He can make himſelf *equall to them of the lower ſort* Rom. 12.16.

10. Laſtly, he loues them *at all times*, euen when they are in aduerſitie, diſgrace, ſickneſſe, or any other miſerie.

Hitherto of the godly mans triall by his gifts.

CHAP. VII.

The triall of the godly man by his workes of obedience.

THe fourth way to trie him, is by his workes, or by his obedience in his life and conuerſation; and ſo his workes excell all the workes of vnregenerate men many wayes: as,

1. Be-

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1. Becauſe what he doth, ariſeth *out of the loue he beares to God and goodneſſe*; and therefore hee doth good heartily, and not by conſtraint, or with repining or delay: yea he is ſo ſtirred vp with the ſenſe of Gods goodneſſe to him, that hee is much humbled when he hath done his beſt, that he cannot bring more glorie to God, Deut.30.20. Ioſ.22.5. Mat. 4.19. Rom.6.27.

2. In doing good he hath *reſpect vnto all Gods commandements:* there is no part of an holy life, but he deſires to practiſe it; and therefore he will obey Gods wil in ſome caſes when it is againſt his profit, credit, eaſe, or the liking of carnall friends, preferring Gods commandements aboue all things, yea life it ſelfe, Ier.35. Heb.11.8. Geneſ.22.12. Prou.7.2. Act.5.29. Mat.16.25. Exod.15.26. 1 King.9.4. Ierem. 11.4. Ioh.15.14.

3. He will do good *at all times*, and

and not for a fit; making conſcience of his wayes in all companies as well as any; *abſent* as well as *preſent*; before meane Chriſtians as well as before the beſt; at home as well as abroad, Philip. 2.12. Gal. 5.7. 2 King. 18.6. Pſal. 106.2.

4. He makes conſcience of *the leaſt commandement* as well as of the greateſt, Matth. 5.19. Gal. 3.7.

5. *He comes to the light, that his deeds might bee manifeſt, that they are wrought in God*, Ioh. 3.21. He is deſirous in all things to be guided by the warrant of the Word of God.

6. Hee exerciſeth his *faith* in the very diſcharge of the duties of his outward conuerſation. He *liues by the faith of the Son of God*, and *commits his way to God*, and truſteth vpon the Name of the Lord, Gal. 2.20.

7. He knoweth that his obedience is right, becauſe *God beareth*

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reth his prayers, and entertaines him graciously, when hee calls vpon him in secret; whereas God heareth not sinners; and if wickednesse were in his heart, God would not regard his prayers, Iohn 9. 31. Psalme 66. 18.

And thus of his workes.

CHAP. VIII.

His triall by the entertainement he hath from God.

THe fifth way by which he may be tried, is by the entertainment that God vouchsafeth him in this life, which he neuer vouchsafeth to wicked men. There are diuers specialties of fauour which God sheweth to him, and not to any vnregenerate man: As 5.

Sixe fauours God bestowes vpon him which the wicked neuer feele.

1. His *election in time* is a manifest token of Gods election of 1. Election in time.

him before time: the Lord ſhews that he hath choſen him from euerlaſting, when by the power of the Goſpell he ſeizeth vpon him particularly, and effectually perſwades him to leaue the world, and the ſinfull ſocietie he liued in, and to deuote himſelfe as a *liuing ſacrifice* vnto God.

2. The baptiſme by fire.

2. He is *baptized with the holy Ghoſt and with fire*: the *baptiſme by fire* is onely proper to Gods Elect: the holy Ghoſt at ſome times falls vpon him, and ſets him all on a fire, on a fire I ſay, both of ſudden and violent indignation at ſin, as it is ſin; as alſo the fire of holy affections, with which from God he frequently and on a ſudden is inflamed, while he ſtands before the Lord. For beſides the affection which a godly man bringeth with him to Gods worſhip, he doth feele his heart oftentimes on a ſudden ſurpriſed with ſtrange impreſſions, ſometimes of ſorrow, ſometimes

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times of feare and awfull dread of God; ſometimes of feruent deſires after God: ſometimes of ſtrong reſolutions of holy duties to be done by him, and the like, Math. 3. 11.

3. He feeles at ſometimes in the vſe of Gods ordinances a maruellous worke of the holy Ghoſt, in reſpect of *much aſſurance* and ſtrange eſtabliſhment of his heart, both in the certaine perſwaſion of Gods loue, and the infallible beleefe of the truth; ſo as at that time no danger of death could amaze him, but he could willingly witneſſe his confidence by vndergoing any thing could befall him, 1. Theſſal. 1. 5. 3. Much aſſurance.

4. He feeles at ſome times the *vnſpeakable and glorious ioyes of the holy Ghoſt*, which are differing from the carnall ioyes or illuſions may be found in wicked men, becauſe they are ſuch ioyes, as he feeles onely in the vſe of 4. Ioy vnſpeakable.

ſome ordinances of God, and ſuch as by effect make him more humble, and vile in his owne eyes, and do enflame him to an high degree of the loue of God and goodneſſe; which illuſions can neuer do.

5. The ſanctification of his afflictions.

5. *The ſanctification of his afflictions* is another infallible ſigne of Gods loue to him. For God makes his croſſes to become bleſſings vnto him, and worke his good, ſo as he may plainly ſee, that it was *good for him to be afflicted:* and beſides, God giues him many times the experience of his goodneſſe, both by vnexpected conſolation in his diſtreſſes, and gracious deliuerance out of them, Rom. 8. 28. Pſalme 119.

6. The anſwer of his prayers.

6. Laſtly, to this place I may referre Gods hearing and anſwering of his prayers; whereas God doth not heare ſinners, as was ſhewed in the end of the former Chapter.

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CHAP. IX.

His triall by the Sacraments.

THe ſixt and laſt way of triall of the eſtate of a Chriſtian, is by the Sacraments, and in perticular by the *Sacrament of the Lords Supper.* For God hath appointed the two Sacraments to be his broad ſeales to aſſure his fauour vnto his people: and becauſe none but worthy receiuers can be pertakers of ſo great a priuiledge as the couenant of Gods grace, and the Goſpell of Ieſus Chriſt: therefore hereby doth the true Chriſtian diſtinguiſh himſelfe from all men. For in becoming a *worthy receiuer*, he doth diuers things not onely required in communicants, but ſuch as none but godly men can attaine vnto: As,

Sixe Rules of his triall about the Sacrament.

1. *He doth forgiue his enemies,*

as heartily as he desires God to forgiue him his trespasses.

2. He *examines himselfe*, and vpon examination he both *eateth with sower herbes* (that is, comes with some measure of griefe for his offences, and withall finds as vnfained a desire, that he might neuer offend God in any thing, as that God should there assure him of the forgiuenesse of his sinnes, and that he will neuer punish him for any of them, 1.Cor.11.

3. The couenant of his heart is to cleaue to God, and the care of godlinesse all the dayes of his life, 1.Cor.5.8.

4. He is in some measure perswaded of Gods loue to him in Christ; and *discernes the Lords body*, so as he is secretly in some degree perswaded of the spirituall presence of Iesus Christ, and of the operation of God: so as he beleeueth, that Christ will as certainly nourish his soule, as the

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the outward elements can any way be fit to nouriſh his bodie, Marke 16. 16. Coloſſ. 2. 12. 1.Cor.11.

5. He ſometimes feeles the holy Ghoſt inwardly, ſetting to Gods priuie ſeale by ſudden refreſhings, falling like the dew vpon his heart, and eſtabliſhing his ſoule before the Lord, Epheſ. 1.13. 1.Cor.1.12.

6. His heart is knit vnto the godly more and more, and increaſeth in his reſolution to cleaue to them onely, and forſake all other profeſſions of men in the world; louing them vnfainedly, and deſiring for euer to be a partaker of their lot.1.Cor.10. 16.

CHAP. X.

The directions that ſhew him how to get aſſurance by the helps of theſe ſignes.

HItherto of the ſignes of the godly man. Now followes the courſe that the weake Chriſtian ſhould take by the vſe of the former ſignes of triall, to eſtabliſh his heart in the aſſurance of Gods fauour, and his owne eternall ſaluation.

My aduice is therefore, that the weake Chriſtian that finds want of eſtabliſhment and cleare aſſurance, ſhould take the former ſignes of triall, and go apart, and ſet himſelfe in Gods preſence, emptying his heart of worldly diſtractions, and ſeriouſly conſider of euery rule of triall apart; and gather out into ſome litle paper-booke ſo much as in euery ſigne he can clearely find

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find to be in himſelfe, and that which he durſt through Gods mercie reſolutely auouch to be wrought in him by the grace of God. And this I would haue him to do with deliberation, trying himſelfe by one or two of the chiefe heades at moſt in a day, ſpending no more time about it then he may well allow, without werineſſe or dulneſſe.

Now becauſe he may be perhaps diſcouraged with the obſeruation of diuers things, which he may find wanting in himſelfe in euerie ſigne; he muſt therefore take ſound notice of the diſtinction of Chriſtians made by the Apoſtle *Iohn*, 1. Ioh. 2. who caſts all true Chriſtians into three ſorts. Some are *Infants*, and either new borne, or but weakly qualified with the graces of Chriſt; yet are right, and haue true grace in ſome meaſure. Others are *ſtrong men*, that is, ſuch as haue the gifts of the Spirit

liuely and in their power in them. Others are *Fathers*, that is, ſuch as haue had long experience in the powerfull practiſe of godlineſſe, and haue bene long exerciſed in all kinds of weldoing. Now all theſe three ſorts may be ſuppoſed to come to theſe ſignes. The weake Chriſtian onely takes to a few of the plaineſt marks in the explication of each ſigne. The ſtrong Chriſtian he takes to the moſt of the markes. The Fathers they in a manner diſcerne all the particulars of Gods graces, and the ſeuerall workings of them. Each of theſe, euen the weake Chriſtian, may ſee ſo much as may ſtay his heart in aſſurance, and ſo ſettle his faith and ioy.

When there are many ſignes of one and the ſelfeſame thing, it is ſufficient if it can be demonſtrated, though it be but a few wayes, ſeeing euery particular mark being warranted by Scripture,

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ture, hath force to conclude for aſſurance, and to proue that we differ from all the wicked men in the world.

Though at the firſt in reading but a ſigne or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the ſignes, and then thou ſhalt ſee a faire armie (as it were of arguments) to prooue thy election and ſaluation. For whereas the moſt and beſt of vs if we be asked this queſtion, By what marks do we know that we are the true children of God, and not wicked men? If we anſwer on a ſudden, and by preſent memory, we can ſcarce giue two ſound reaſons to proue the infallibilitie of our happie eſtate: which ſhewes, that the moſt of vs liue at a great vncertaintie. Now he that hath gone through the ſignes, ſhall find perhaps twentie, or thirtie, or fortie ſeuerall and diſtinct arguments or markes,

markes, which when he hath collected them all together, may ſerue to anſwer all the obiections of all the diuils in hell. *The gates of hell cannot preuaile againſt his faith*: which I declare thus: If the diuill ſay, thou art a wicked man, and an hypocrite; thou mayeſt readily anſwer, that by the grace of God in Ieſus Chriſt thou art none ſuch; and mayeſt put the diuill to proue by the word of God; that euer any wicked man did attaine to all thoſe ſignes thou haſt collected. Which, becauſe it cannot be done, thou mayeſt with much reſt and full aſſurance commit thy ſelfe to God, and bind thy ſelfe by couenant, neuer more to diſhonor him by ſuch vnbeleefe, as to call his loue and his ſaluation into queſtion. If a threefold cord cannot be broken, how weake then ſhould thy heart be, if thou ſhouldeſt feare thy eſtate vnto which God hath ſo ſealed, and

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and ſo many wayes marked thee out for himſelfe?

And for thy further ſatisfaction: after thou haſt collected thy ſignes together, thou mayeſt carrie them to thy godly Paſtor, and deſire him to peruſe them, and accordingly giue thee his miniſteriall teſtimonie concerning them in the name of Ieſus Chriſt; and this may adde much ſatiſfaction and reſt to thy conſcience.

If in reading any of the ſignes, thou find any ſpeciall doubts, at any hand ſuppreſſe them not, but ſeeke reſolution from doubt to doubt, and from ſigne to ſigne. Thou mayſt gaine much profitable knowledge by propounding theſe caſes of thy particular conſcience.

The leaſt gaine that can be imagined by this courſe, is, that whereas before thou hadſt few euidences or none for thy eſtate, thou ſhalt now haue many of all ſorts:

ſorts: and it muſt needes be thy owne waywardneſſe, if aſſurance follow not. For theſe ſignes will ranſacke thee, and trie thy very heart and reignes, and all thy ſecreteſt deſires and practiſes.

Yea this benefite thou mayeſt reape by the ſignes, that they will tell thee all the dayes of thy life, how it is with thee, whether thou go forward or backward. For if by examination now thou gather out all thou canſt find by thy ſelfe, theſe will not onely lie by thee to helpe thee againſt any temptation at any time; but beſides, if thou trie thy ſelfe againe, either againſt the next Sacrament, or the next yeare, thou mayeſt diſcerne what ground thou haſt gotten or loſt. If thou proſper, thou wilt diſcerne it, by taking in diuers things in each ſigne, which before thou durſt not acknowledge; and beſides, it will exceedingly ſhew thee what thou wanteſt in each grace

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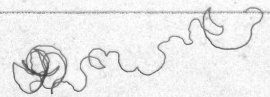
of God, and ſo what thou ſhouldeſt ſet thy ſelfe about, to get thy wants ſupplied. It wil at all times make a true Anatomie of thy eſtate; which to the well aduiſed Chriſtian ought to be accounted a matter of great moment.

The God of peace giue thee all peace and ioy in beleeuing.

If thou receiue any good by this Treatiſe, praiſe God, and pray for me.

FINIS.



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THE SIGNES OF THE WICKED MAN.

Together with Directions that ſhew how the ſeuerall Gifts *and Graces of Gods Spirit* may be attained.

Needfull for ſuch as want thoſe *Graces, and for ſuch as deſire* to increaſe in them.

By N. BIFIELD late Preacher of *Gods word at Iſleworth in Middleſex.*

LONDON,
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1625.

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TO THE MVCH HONORED LADIE, the Ladie BRIDGET TRACIE:

Nicholas Bifield wiſheth all proſperitie in the things of the kingdome of CHRIST.

MADAM,

BEing deſtitute of a better gift to beſtow vpon your Ladiſhip, to teſtifie my thanktulneſſe or obſeruance, I preſent this little Treatiſe vnto you. It may haue more vſe then it ſhewes for. For if things ſhine more cleerly when their contraries are

are ſet by them; then may this diſcription of the eſtate of a wicked man by Signes, ſerue much to eſtabliſh the godly in the point of Aſſurance, when he ſeeth himſelfe freed from thoſe fearfull and forlorne markes. And if men vſe to make much of all thoſe directions, by which anie gaine or treaſure may be certainly compaſſed, then ought the Directions not to be deſpiſed, that ſhew how the Spirit of God and the Graces thereof may be attained: For by theſe directions, both thoſe that want the true graces of Chriſt, may here learne how to get them; and ſuch as haue them but in weake meaſure, may by the ſame Rules learne how to increaſe them.

I haue beene induced to thinke

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thinke of your Lordſhip in this Dedication, partly in acknowledgement of the great reſpect due to the Familie out of which you came, as it hath bene a principal meanes of cauſing the light of the Goſpell for many yeares to ſhine in thoſe places where the people had ſitten in darkneſſe and in the ſhadow of death: And partly drawne by the many praiſes I have obſerued in your Ladiſhip, ſince the time of your noble ſoiourning in the noble family you now liue in. Your great reſpect of my Miniſtery, and your conſtant paines to employ your ſelfe about religious duties, deſerue from me more acknowledgment then ſo meane a gift as this can diſcharge. Madam, you are happy

happie aboue many, that God hath inclined your heart to beare the yoke of Chriſt in your youth, and diſcerne the glorie of the ſpirituall kingdome of Ieſus Chriſt. Your meekeneſſe aſſures me libertie to beſeech you to go on in the good way of God, and to cleaue faſt with all heartie affection vnto the Truth, as you haue learned Ieſus Chriſt. It ſhall be a great increaſe of your glorie, to increaſe in the knowledge and grace of Chriſt, and (in ſound deniall of your ſelfe, and contempt of the world) to faſhion your ſelfe to all the courſes, by which you may be pleaſing in the eyes of God, whiles multitudes in the Gentrie of the Land of both ſexes, by following foo-

liſh

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liſh vanities, forſake their owne mercie.

Now the God of peace ſanctifie you throughout, and ſo proſper his owne work in you, that your whole ſpirit, and ſoule and bodie may be preſerued blameleſſe vnto the coming of our Lord Ieſus Chriſt. March 9. 1618.

Your Ladiſhips to be commanded in Chriſt Ieſus,

N. BIFIELD.

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THE PREFACE TO THE CHRISTIAN *and carefull Reader.*

HOw neceſſary it is for all ſorts of men in the viſible Church, to trie their eſtates whether they bee true Chriſtians or no, may appeare by the expreſſe charge giuen in the Scriptures concerning it. The Apoſtle *Paul* chargeth men to *examine themſelues whether they bee in the faith*, and *whether Chriſt Ieſus be in thē, vnleſſe they be reprobates*, 2. Cor. 13. 5. And the Apoſtle *Peter* would haue all Chriſtians *diligent to make their calling and election ſure*, 2 Pet. 1. 10. And the like com-

mandement lay vpon them in the Church of the Iewes in the old Teſtament, as may appeare by that exhortation, Lam. 3.40. *Let vs ſearch and trie our wayes, and turne againe vnto the Lord* : and the Prophet *Dauid* in this caſe, chargeth men to *commune with their owne hearts*, Pſal.4.4. How can men *draw neare vnto God in the full aſſurance of faith*, if they will not be at the paines to examine themſelues? Heb.10.22. Or how ſhall we euer *know that wee are of God*, or attaine vnto any *confidence of faith*, as we ought to do? 1 Ioh.5.19. Epheſ 3.12.

How fearefully this point of ſound triall is neglected, and how miſerably moſt men are deceiued for want of it, may appeare by this obſeruation, which may vſually bee made of men in the moſt places, *viz. that many that are carnall men, ſay, they are godly* ; *and many that are godly men, ſay, they are but carnall.* Beſides

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ſides that a multitude of men, both good and bad, liue in ſecuritie: the one not caring to get out of ſo wofull an eſtate; and the other not regarding the riches of Aſſurance.

The cauſes of this miſerable ſecuritie, may bee obſerued and noted both in wicked and in godly men.

In wicked men theſe things may be eaſily diſcerned.

1. A lothneſſe to examine themſelues and trie their eſtates exactly, for feare leſt they ſhould find that they are not in a good eſtate. Their hearts ſecretly condemne them, and they thinke, if they ſhould take particular notice of their owne condition, it would be found, that they haue indeed no true grace in them: and therefore they rather chuſe to liue in that doubtfull eſtate, then to be put out of doubt, and made to know, that they haue yet no right to the kingdome

Why wicked men neglect the trial of their eſtates.

1. Becauſe they are afraid all is not well.

of heauen: neuer considering that the knowledge of our miserie, may be one degree to get out of it.

2. They are slothfull.

2. In such as see all is not well with them, the cause is *slothfulnesse*, mingled with horrible *presumption*: they had rather weare out their dayes in danger, then be at the paines to vse the means for their owne repentance and reformation: they will wretchlesly put it to the venture.

3. They rest vpon the common hope.

3. Others will aduenture vpon their *common hope of mercie*: they haue certaine generall confused apprehensions of mercy in God, vpon which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the Word of God, and so miserably perish: their hopes proouing but *as the house of the Spider*: and the imaginarie mercie failing them, they die either as stockes without sense, or as *Iudas* in horrible

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rible deſpaire.

4. Others reſt themſelues vpon their outward *profeſſion of Religion* and ſome general things wrought in them, and the good opinion others haue of them: and ſo being ſomewhat *neare the kingdome of God*, they are content to reſt there, as the Iſraelites did neare *Canaan*, though they neuer poſſeſſed it. We ſee many thinke, there needs no more to be ſure they are in a good condition, then to heare Sermons, and abſtaine from groſſe outward prophaneneſſe, and to be well reputed of among the godly, &c. pleaſing themſelues with the *ſhew of godlineſſe*, though as yet they *denie the power of it*, as hauing attained no other righteouſneſſe *then the righteouſneſſe of the Scribs and Phariſes.*

Or 4 vpon their outward profeſſion of Religion.

5. In multitudes of men, there are ſeated euill opinions about aſſurance: They thinke either it is *impoſſible* to be had, or it is

Or 5. they haue euill opinions about aſſurance.

needleſſe, or it is *preſumption* to ſeeke it.

6. They are letted by their beloued ſinnes.

6. All wicked men are hindered by their *beloued ſinnes*, which they are not willing to part with; but of purpoſe forbeare the care of heauen, that they may the more ſecurely liue in ſinne.

Thus of wicked men. It is true alſo, that many godly Chriſtians haue beene, and are extreamly faultie in neglecting the triall of their eſtates, and their aſſurance: and the cauſes of this negligence in them are diuerſe: as,

Why ſome that are godly, neglect the triall of their eſtates.

1. Euill opinions.

1. Some are ſo much *miſ-led* by the ſurmiſes of their owne hearts, that they thinke that aſſurance would breed ſecurity, and that it is a better way to keepe their owne hearts humbie, to be ſomewhat doubtfull: not knowing, that vnbeliefe is the chiefe cauſe of ſlothfulneſſe and ſecuritie: and that the aſſurance of faith is the chiefe meanes to purge

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purge the heart, and quiet the ſoule, and workes effectually in all the duties of loue.

2. In the moſt, *Ignorance* of their owne gifts and Gods promiſes, is the cauſe: for if Chriſtians did ſee diſtinctly; how farre the Lord hath brought them by his grace, and withall did behold the euidences of their faith and hope in Gods promiſes, they could not faile of comfort, and eſtabliſhment of heart. 2. Ignorance

3. *Smothering of doubts* and temptations, is a great let in many: diuers Chriſtians are ſecretly, and daily aſſaulted with certaine ſtrange doubts; which if they did propound, & get ſound anſwer vnto their hearts would heale within them, and the work of faith proſper. 3 Smothering of doubts and temptations.

4. Some Chriſtians are kept without aſſurance, through the ouermuch *viewing of their owne daily infirmities* in all parts of Gods ſeruice: They *are wicked* They are wicked ouermuch.

ouer-

ouermuch; whereas if they would ſtudy thoſe Scriptures that ſhew how graciouſly the Lord ſtands inclined toward his people, notwithſtanding their daily wants, their hearts would bee much eaſed, and their minds cleerly reſolued to truſt vpon the euerlaſting mercies of their God.

5. Melancholy.

5. In ſome, the cauſe is found in the diſeaſe of their bodies: *Melancholy*, when it is growne to a diſeaſe, is a moſt ſtiffe and pertinacious aduerſarie to Comfort and Aſſurance: it doth fill the heart with ſo many ſad conceits and fancies, and is an humour ſo vnteachable, that comfort for the moſt part is as water ſpilt vpon the ground: And the more difficult it is to remoue this let, becauſe vſually the parties poſſeſt by this humour, are ſo farre from ſeeking helpe, that they will not be perſwaded that they are troubled with any ſuch diſeaſe.

6 Paſſions.

6. Some Chriſtians are hindred

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dred by their owne *Paſſions*; they are ſo froward & vnquiet in their diſpoſitions, that their hearts are daily lifted off from the benefit of ſetled aſſurance by their owne habituall diſcontents. Frowardneſſe is a miſcheuous diſtemper, that weakens both body and mind; and aſſurance and ſtrength of faith, ſeldome dwels in an vnquiet mind.

7. Others want aſſurance, becauſe they *neglect the meanes of aſſurance*: they do not *trie all things, and keepe that which is good*; or *they call not vpon God* daily, feruently and conſtantly, to giue them the *ſpirit of reuelation*, to ſhew them *the hope of their calling*, and their glorious inheritance, Epheſ. 1. 18. 19.

7. Neglect of the meanes.

8. *A barren life* is an vncomfortable life: and contrariwiſe, to *abound in good works*, hath ſtedfaſtneſſe, & a ſecret reſt of heart, as an vnſeparable companion of it.

8. A barren life. 1 Cor. 15. 58.

9 The

9. Too much loue of earthly things.

9. The *loue of earthly things* is another great impediment. Many profeſſors haue their thoughts & cares ſo eaten vp with worldlineſſe, that they cannot ſeriouſly ſeeke Gods kingdome, nor conſtantly hold out in any courſe for the attainment of aſſurance. This degree of faith requires ſome degree of the contempt of the world.

10. Secret ſinne.

10. In ſome, there lodgeth ſome *ſecret ſin*, which they know, and do not purge themſelues for, and doth daily preuaile in them; and this either keepes out faith, or keepes it downe in the cradle, that it can get no ſtrength. When I ſay *ſecret ſinnes*, I meane ſecret from others, not from thẽſelues. For ſinnes of meere ignorance God doth not ſcourge in his ſeruants ſo, as to withhold his graces from them.

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CHAP. I.

Containing the signes of open wicked men.

THe triall of the eſtates of all ſorts of Chriſtians, may be performed by examining themſelues by two ſorts of ſignes; ſome are ſuch as deſcribe the wicked man, and ſome ſuch as deſcribe the godly man; and of the triall of the godly man, I haue intreated before. Wicked men in the Church are not all of a ſort: for ſome are *manifeſtly prophane* and careleſſe of the kingdome of God; and ſome are in outward ſhew, ſuch as profeſſe the ſeeking of Gods kingdome, but yet in deed and in heart are without God and without Chriſt, & ſuch are all *Hypocrites*. Wicked men of the firſt ſort, are diſcerned by ſuch markes as theſe: and ſo hee is a wicked man,

1. That

1. He is a wicked man. 1. That liues v.ith out God.

1. That can ſpend whole dayes or weekes *without ſeeking after God*, or Chriſt; that accounts it no part of his care to looke after God, or any ſecret acquaintance or communion with God in Ieſus Chriſt; that liues, as the Apoſtle ſaith *without God, and without Chriſt*, and therefore *without hope* in the world; that ſeldome or neuer thinks ſeriouſly of God, Epheſ. 2. 12.

2. That auoyds the ſociety of the godly.

2. That continually ſhuns & ſtriues to auoide the companie and ſociety of ſuch as feare God, and in his heart loues not ſuch as be religious, and make conſcience of their wayes. This man is certainly in *darkneſſe*, that *hates* Gods children, as the Apoſtle *Iohn* often ſhewes in his firſt Epiſtle; eſpecially when hee *hates* them, *becauſe they follow goodneſſe*.

3. That ſauours only earthly things.

3. That *ſauours* onely *the things of the fleſh*, that finds a taſte & reliſh onely in earthly things, that placeth

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placeth all his contentment in the things of this life: Rom.8.1. Ioh. 2.15.

4. That is vncapable and *vnteachable* in the things of God and godlineſſe, hauing the Goſpell and *the glory of religion* hid from his heart, ſo as hee ſees nothing in the kingdome of Ieſus Chriſt *to be admired* and deſired of him; and when he enioyes the meanes, cannot diſcerne the things of God, 1 Cor.2.

4. That is, diſcernes not the things of God.

5. That willingly *haunts with wicked* and prophane perſons, and delights in them, and chooſeth them for the companions of his life, Pſal.50.2. Cor.6.

5 That ſorts with wicked men.

6. That of malice perſecuteth and reproacheth and deſpiteth the knowne truth, ſpeaking euill of the good way of God, which he himſelfe hath knowne and acknowledged before, Heb. 10.

6. That of malice perſecuteth the truth

7. That hath in him thoughts of *Atheiſme reigning*, conceiuing vile

7. That allows himſelf in Atheiſticall thoughts

vile things of God, without ſorrow or trouble of heart for them, or rather deſiring he could proue them to bee true, wiſhing there were no God at all, Pſalme 14. 1.

8. That calls not vpon the name of the Lord, who is ſuch a one as wholly neglects this ſeruice of God in himſelfe and his familie, vnleſſe it bee for faſhions ſake, without care or vnderſtanding, Pſal 14.4.

8. That calls not vpon God.

9. That was neuer chaſtened of the Lord: For they are baſtards and not ſonnes, Hebr. 12.

9. That is not chaſtened of God.

10. That can ſpend his dayes without examining himſelfe, whether Ieſus Chriſt bee in him or not: that minds it not to bee ſure, that he is in the faith, 2 Cor. 13.5. Ioh. 17.3.

10. That neuer examins himſelfe in known ſins.

11. That flattereth himſelfe in his owne eyes, when hee is threatned for ſinne, and *bleſſeth himſelfe in his heart, when his iniquitie*

11. That applauds himſelfe in known ſin.

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quitie is found worthy to bee hated, Pſal. 36. 1, 2. Deut. 29. 19.

12. That ſecretly lothes, and contemnes, and in his heart conſtantly frets at the word, when it is conſcionably and powerfully preached: that finds in the good word of God *a deadly ſauour*, 2. Cor. 2. 15.

12. That lothes the word of God conſtantly.

13. That liues in hypocriſie, and knowes hee diſſembles conſtantly in the ſeruice of God, and doth not deſire to leaue it, nor take any courſe to reſiſt it, or humble his ſoule in ſecret for it.

13. That allowes himſelfe in hypocriſie.

14. That *deſires not the knowledge of Gods waies*, and ſeriouſly accounts good courſes to be vnprofitable courſes, Iob 21. 14, 15, 16.

14. That refuſeth knowledge.

15. That hauing the hand of God vpon him, and liues in ſorrow and miſery, and yet neuer ſeekes to God, nor humbles his ſoule before God, nor acknowledgeth Gods hand, or if he do, doth

15. That in great diſtreſſes humbles not himſelf.

doth not labour to make his peace with God, 2 Cor. 7. 10. Ier. 5. 2, 3.

16. That cares not for the afflictions of the godly.

16. That cannot bee touched with compaſſion, or care for the afflictions of the Church & people of God, Amos 6. 5. & is mercileſſe, Matthew 25. Iames 2. 1. Iohn 3.

17. That will not vnderſtand to do good.

17 That hath no deſire to bee taught to doe good, but either cares not for heauen and godlineſſe, or thinkes himſelfe wiſe enough to finde the way without asking, Pſal. 36. 1. 3.

18. That is inſenſible of ſpirituall iudgements.

18. That is not affected with feare or ſorrow vnder ſpirituall iudgements, ſuch as the famine of the word, abſence of God, hardneſſe of heart, or the like.

19. That is an ordinary ſwearer.

19. That is a cuſtomarie ſwearer, and repents not of it: God threatens hee will not iuſtifie ſuch offenders, but purſue them as his enemies, Comman, 3.

20. That

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20. That makes not conſcience to keepe Gods Sabbath: for God hath giuen the *Sabbath as a ſigne* betweene him and the people in the point of their *Sanctification*: ſo, he that cares not to prophane the Sabbath, by that ſigne is knowne to bee none of Gods people, Exod. 31.

20 That is careleſſe of Gods Sabbaths.

21. That not oncly commits ſinnes againſt his knowledge, but ſerues ſinne, and is *a worker of iniquitie*, loues it, defends it, and reſolues to continue in it, and placeth his felicity in it.

21. That is a worker of iniquity.

22. That *beleeues not in the Sonne of God* as they do not, that either denie his comming in the fleſh, or his perſon, or his offices, or elſe reſt not vpon him for life and happineſſe. Mat. 16. Ioh. 3. 17. 1 Ioh. 4.

22. That beleeues not in Chriſt.

23. That in any one particular ſinne, knowing it to bee a ſinne, *hates to bee reformed*, Pſal. 50.

23. That hates to be reformed.

24. That

24. That hath not the Spirit of Christ.

24. That hath not the Spirit of Christ. For *if a man haue not the Spirit of Christ, the same is not his*, Rom. 8.

25. That cannot forgiue his enemies.

25. That cannot *forgiue his enemies*, nor pray for them that hate him, and wrong him, Math. 6. For if men forgiue not vnto men their trespasses, neither will God forgiue them their sinnes, as is likewise shewed by the parable, Matth. 18. 32.

26. That loues not God.

26. That loues not God, and shewes it,

1. By an habituall forgetfulnesse of God, of which before.

2. By his vnwillingnesse to do Gods worke, his cõmandements being alwaies *grieuous* vnto him, and it *seemeth euill to him to serue the Lord*, 1 Ioh. 5. 3.

3. By insensiblenesse of the dishonour of God.

4. *By louing his pleasures*, or profits, more then God.

27. That feares not God.

27. That feares not God, and shewes it,

1. By

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1. By not caring for Gods displeasure, so he might escape Gods punishment.

2. By comming into Gods presence constantly, without any awfull regard of Gods maiestie.

3. By sinning in secret with all securitie, being onely carefull to auoide the eyes of men.

4. By contempt of the threatnings of God in his word.

28. That *is dead in trespasses and sinnes*, Ephes. 2. 1, 2. that can be guiltie of manie & monstrous crimes, and as if he were a dead man, continues vnder the burden of them without sorrow, or feare, or remorse, or care of a mendment, Ephes. 2, 1.

28. That is dead in sin.

29. The Apostle *Paul* puts a number of offenders in diuerse grosse sinnes, into a *Catalogue*, and pronounceth of them all, that without repentance they cannot inherite the kingdome of heauen, 1 Corinth. 9. Fornicators,

29. That is guilty of any of his sins in the Apostles Catalogue.

tors, Idolaters, adulterers, the effeminate, Sodomites, theeues, couetous persons, drunkards, reuilers, and extortioners: and so in the Galathians.

30. That cannot repent.

30. All those that *cannot repent*, that is, such as cannot pray, nor confesse their sinnes to God, nor bewaile them, nor any way set themselues soundly to reforme them.

CHAP. II.

Containing the signes of hypocrites.

THus of the markes of notorious and wicked men. The signes by wich hypocrites may be knowne, follow; and these are of two sorts:

2. Sorts of these signes.

First, such as describe them so, that themselues may thereby know themselues.

Secondly, such as giue occasion to men to feare their soundnesse,

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neſſe, and ſhew, that they are likely to fall away, though for the preſent they make ſhew and profeſſion of religion, and do eſcape much of that filthineſſe, which is in the outward liues of others.

For the firſt, theſe are the ſignes of an hypocrite.

13. Signes of hypocrſies.

1. To *profeſſe Gods Couenant with his mouth; and denie it in his workes*, Pſal. 50. 16.

2. *To do his workes of purpoſe to be ſeene of men*, when he might conceale the knowledge of them, and doth this of purpoſe, chiefly becauſe he would haue the *praiſe* and applauſe *of men, not ſeeking* the approbation, *or praiſe of God*, Mat. 6. Rom. 2. 26.

2. *To make cleane the out-ſide of the platter, and let the inſide be foule:* To be like *a painted ſepulcher:* To auoide apparent outward faults, and yet to harbour a world of wickedneſſe in his heart, without any true repen-

rance for it, Matth. 23.

4. To censure small matters in others, and be guiltie of great crimes himselfe: To *see a moate in another mans eye, and not care to cast out the beame in his owne eyes*, Matth. 7.

5. To pretend care of pietie towards God, and yet be vnmercifull to men; or neglect workes of mercie to the poore, that he is able to do, and yet vnconscionably omits it, Iam. 1. 26.

6. To require many things of others in their practise, and yet make no conscience of obseruing them in his owne practise: To *binde heauie burthens vpon other mens shoulders, and not to touch them with his owne finger*, Matth. 23.

7. To arrogate to himselfe the titles of godlinesse, and yet enuie and hate goodnesse in others, and to endeuour to hinder them, or oppose them, that wold *enter into the kingdome of heauen*,

Math.

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Mat. 23.

8. To praiſe the dead, or the abſent ſeruants of God, and yet deſpiſe and perſecute ſuch of Gods faithfull ſeruants, as are ſet ouer them, and to diſobey them, Mat. 23.

9. To ſpeake faire to mens faces, and behinde their backes to reuile and ſlander them.

10. *To draw neare to God with his lips, when his heart is far from him:* In the daily ſeruice of God to allow himſelfe in the *habite of diſtractions*, making no conſcience to worſhip God in his ſpirit, Eſay 27. 13.

11. Neuer in ſecret to make conſcience of prayer to God; and not to cry to God, except it be in ſickneſſe, or great aduerſitie; diſ-regarding prayer in health and proſperitie, Iob 17. 9. 10.

12. With profaneneſſe to neglect Gods commandements, and to be onely diligent to vrge

and obserue mens precepts, or the traditions of men, Mat. 15.

13. To punish, or reproue sin in some, because he hates them; or to forbeare reproofes or punishments of others, because he feares or fauours them

CHAP. III.

Containing the signes of such as are likely to be vnsound, and will not hold out.

THus of the first sort of signes of hypocrites: Now follow such probable signes of hypocrites, as men may take notice of, and do vsually foreshew their falling away at length, though for the present they make great shewes. Amongst them then that make profession of religion aboue the common sort of people; these are likely to be vnsound and not to hold out.

16. Signes of an vnsound Professor.

1. That

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1. That ioyne not themſelues to Gods people, but forbeare conſtantly, or forſake apparently their fellowſhip, Hebrewes 10. 24.

2. That are not carefull and deſirous to reforme their houſholds, and to ſet vp Gods worſhip in their Families; that are good abroad, but practiſe not godlineſſe at home.

3. That cuſtomarily liue in any ſin knowne to be ſo to themſelues, without ſorrow, or amendment, whether it be in their particular calling, or generall conuerſation.

4. That conſtantly and with delight chooſe out vngodly men to be their chiefe companions and friends.

5. That are wilfull in the vſe of the vanities of the world, and will not be reclaimed from their exceſſes, or offences that way.

6. That are ſtiffe-necked, and

will not abide reproofe and admonition, but ſhew themſelues conceited, and ſelfe-willed.

7. That are full of raſh zeale, and ſhew it by paſſions, and violent furies about leſſer matters, and yet haue ſome notable faults in themſelues, which they make no conſcience of.

8. That are ſwift to ſpeake, and full of words, and forward to expreſſe their maſterlike conceits, when they neither haue calling, nor fitneſſe, nor power of the holy Ghoſt. The language of an humble Chriſtian, that hath true grace, differs wonderfully from the emptie and impertinent language of the hypocrite, who is ſeldome aſſiſted with efficacie of matter.

Note.

9. That liues inordinately, being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours houſe, and is apparently negligent and ſlothfull in the duties

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duties of his calling.

10. That is more vexed for want of reſpect from others, then for his owne diſabilities in his conuerſation.

11. That ſeemes glad of the company of ſome that feare God, but cannot abide others, either for the meaneneſſe of their place, or becauſe the world contemnes them, (though without cauſe, and though there be no iuſt exception againſt their ſinceritie.) They that haue religion *in reſpect of perſons*, loue not any for religion ſake.

12. That liues cuſtomarily in the ſinne of ſwearing, or lying.

13. That is careleſſe of the *ſanctification* of Gods Sabbath.

14. That hath had no manner of affliction of ſpirit for particular ſinnes.

15. That is pertinacious in the defence of gainfull and delightfull ſinnes.

16. That confirmes himſelfe in the cuſtomarie neglect of ſome of Gods ordinances, either publicke, or private.

CHAP. IIII.

Shewing vnto the wicked the hope to be ſaued, if the fault be not in himſelfe.

HItherto of the ſignes of wicked men, who muſt be perſwaded to abide the triall without deſpaire; for the ſignes do not ſhew them, that they cannot be ſaued; but onely, that for the preſent they are not in the eſtate of ſaluation *actually*, which though it may, and ought to be grieuous vnto them, to conſider in what fearefull miſery and ſinne they liue in: yet they haue reaſon to know and beleeue, that they *may be ſaued* as well as others: yea, the acknowledgment of

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of their miſery is one ſtep to ſaluation

Now that wicked men may not die, but take a courſe to be ſaued, two things are by them to be attended; firſt, the *arguments of hope*, that prooue they *may be* ſaued, and that there is *remedy* for their miſery. Secondly, the *rules*, that ſhew them what they muſt do, which being done, they may be *certaine* of their ſaluation.

Arguments of hope.

For the firſt, that they may be ſaued, theſe things may hopefully aſſure;

1. *That God hath ſworne*, that *he deſires not that the wicked ſhould die, but rather that he ſhould turne from his euill wayes, and liue*, Ezek. 18. 21.

1. Gods oath

2. That *God* hath with ſingular *patience* borne with him all this while, and hath not laid him beneath for all his ſinnes, who long ſince deſerued hell; and the Lord hath taught it too, that he

2. Gods patience.

is *patience, that men might repent and be ſaued*, Rom. 2. 4. 2. Pet. 3. 9.

3. The offer of grace to all.

3. That *God offers his grace to all*, and hath made no exception againſt any particular man, and therefore why ſhouldeſt thou except thy ſelfe from ſaluation, when Gods grace is tendred to thee as well as others? God ſends his *Goſpell to euerie creature*, euen to all Nations, Marke 16. 13.

4. Sufficient ſatisfaction made by Chriſt.

4. *That God hath ſent his owne Sonne* to be a *ſufficient ſacrifice* and *propitiation* for the ſinnes *of all men*. He *is the Lambe of God, that taketh away the ſinnes of the world*, Iohn 1. Rom. 3. 25. 1. Iohn 2. 1. and *in him is God well pleaſed*, and would haue all men know, that he is content to take ſatisfaction from Chriſt, Matth. 3. 17.

5. The means continued

5. That God hath placed them in the viſible Church, and doth yet continue the meanes that is able

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able to ſaue their ſoules, Acts 20. 32. Iam. 1. 21.

6. That God hath declared himſelfe concerning ſinne, that there is one onely ſinne that in it ſelfe is ſimply vnpardonable; all the reſt may be forgiuen.

6. One onely ſinne ſimply vnpardonable.

7. That God hath ſaued as great ſinners as they, ſuch as were *Manaſſes*, *Mary Magdalen*, *Dauid*, *Paul*: Many amongſt the Corinthians were fornicators, drunkards, raylers, and the like, yet were *iuſtified*, *ſanctified*, *and ſaued*, 1. Cor. 9. 10. 11. And theſe haue *obtained mercie, that in them Ieſus Chriſt might ſhew forth all long-ſuffering, for a patterne to them which ſhould afterwards beleeue to euerlaſting life*, 1. Tim. 1. 13, 16.

7. As great ſinners ſaued.

CHAP.

CHAP. V.

Shewing how faith may be gotten.

THE rules of directions follow. This then is the queſtion: What ſhould a man do, that he may be ſure of his ſaluation, the man, I ſay, that for the preſent doth not find the grace of Chriſt in his heart? I anſwer: That his principall care muſt be to vſe all meanes to get the graces of the godly Chriſtian formed in his heart: And herein the Lord hath ſhewed vnto men ſingular mercie, that as he hath ſhewed wayes in his *Word*, how his ſeruants may *diſcerne* the graces, that are as ſo many *ſignes* and pledges of Gods loue, and their owne ſaluation; ſo hath he in the ſame word laid downe cleere *directions*, that ſhew how euerie grace may be attained, and formed, and nouriſhed in the hearts of men.

And

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Queſt. And firſt I will begin with faith; and the queſtion is: What ſhould a man do that he might attaine faith?

Anſw. He that would beleeue, muſt obſerue theſe rules.

1. He muſt in the firſt place betake himſelfe to Gods *promiſes*: for without the promiſe of grace, it is impoſſible faith ſhould euer be formed aright in a man, he muſt labour to ſee what the Lord ſaith diſtinctly vnto ſinners: I will inſtance in that one promiſe, Ioh. 3.16. *God ſo loued the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue life euerlaſting.* Now his care muſt be, ſeriouſly to marke, and cleerly to vnderſtand Gods meaning, which in this promiſe is to aſſure ſaluation to any in the world that will beleeue in Chriſt.

1. He muſt conſider of Gods promiſes.

2. He muſt then conſider *Gods commandement* concerning faith, that

2. He muſt take notice of Gods cõmandement to beleeue.

that God doth require him to beleeue; and is ſo farre from being diſpleaſed with him for beleeuing in Chriſt, that for this cauſe he will damne him in hell if he beleeue not, Ioh. 3.17. 1. Ioh. 3.23. He doth as exactly require vs to rely vpon this courſe of ſaluation by Ieſus Chriſt, as he doth require any thing of vs in the morall Law: and as we ought not to ſweare, or commit adulterie, or ſteale; ſo ought we not to dare to liue without beleefe in Ieſus Chriſt.

3. He muſt pray for faith

3. He muſt pray heartily to God, to giue him a heart to beleeue, and to forme faith in him; for *faith is the gift of God*, Epheſ. 2. 8. He ſhould pray ouer the promiſes, and beſeech God to incline his heart to reſt vpon them, as the beſt treaſures in the world: crie vnto the Lord, *Lord helpe my vnbeleef*.

4. He muſt renounce his owne righteouſneſſe.

4. He muſt abſolutely lay aſide all thought of his *owne righ-*

teouſneſſe

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teouſneſſe by the workes of the Law, and looke onely to Ieſus Chriſt, and the *righteouſneſſe in him*, elſe he will *faile of the righteouſneſſe of God*, Rom. 10. 3.

5. He muſt waite vpon the powerfull *preaching of the Goſpell*, as the onely outward *ordinarie meanes* to beget faith, offering his ſoule daily vnto God, and attending to the word of God, readie to obey the motions of the Spirit, knocking at the doore of his heart in the miniſterie of the word, knowing that from this ordinance of God, he is to expect the *gift of faith*: he ſhould betake himſelfe to it, with reſolution to waite with daily expectation, till the Lord be pleaſed to *ſend the holy Ghoſt* into his heart. And this is a generall rule for this and all other graces of the Spirit: as men loue their owne ſoules, ſo they muſt prouide to liue where the word of God is preached conſtantly, and in the power of it: for

5. He muſt waite vpon the word preached.

for from thence they ſhall receiue vnſpeakable helpe and furtherance in all the wayes of God. Rom. 10. 14.

CHAP. VI.

Shewing how true humiliation may be attained.

THus of Faith. In the next place, he muſt labour for true and ſound humiliation for his ſins: and to this end he muſt diſtinctly ſtriue to get formed in him two things: 1. pouertie of ſpirit, 2. godly ſorrow: for to theſe two belong all the branches of true humiliation.

For the attaining of ſpirituall pouertie, theſe rules are of great vſe.

1. Gather a Catalogue of thy ſins, either by memorie.

Firſt, make a Catalogue of thy ſinnes, which thou mayeſt do, either by memory or by booke. By memory thus: Go aſide, ſet thy ſoule

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ſoule before the Lord, as if thou wereſt preſently to be iudged of him; call to mind particularly whatſoeuer thou canſt remember by thy ſelfe: conſider thy want-, thy omiſſions, and commiſſions of euill, in youth or riper age, in heart or life, in things that concerne God, or man, or thy owne ſoule, and diſpoſition, thoughts, affections, words or deeds. Thou mayeſt then ſee an armie of rebellious euils thou haſt beene guiltie of. By booke thus: Procure thee the labour of ſome reuerend Diuine, that hath briefly gathered the ſins of euery cõmandement; and from thence gather out ſo many ſins as thou knoweſt by thy ſelfe that thou haſt bene guiltie of: lay thoſe ſins daily before thy conſcience, and conſider how many wayes thou haſt made thy ſelfe guiltie.

Or by book.

Secondly, conſider then the iuſtice of God, how he hateth all ſinne; which thou maieſt be aſſured

2. Conſider Gods iuſtice

red of, if thou remember how he plagued our first parents, the old world, Sodome and Gomorrha; how fearefully he neglected the Gentiles, cast off the Iewes; yea how he *spared not his owne Sonne* Iesus Christ, when he became a suertie for other mens sinnes.

3. Thinke of his threatnings.

Thirdly, thinke of the terrible woes, and threatnings, and curses which are denounced euery where in Scripture against such offences as thou art guiltie of.

4. Remember thy latter end.

Fourthly, force vpon thy selfe the remembrance of thy latter end, and thy appearance before *the tribunall seate of* Christ, *to receiue according to all that thou hast done in thy flesh.*

5. Obserue Gods iudgements vpon the wicked.

Fifthly, obserue with what iudgement the Lord euerie day fights against wicked men in all parts of the world, sometimes by common plagues, sometimes by speciall and particular calamities.

6. Especially Gods goodnesse to thee

Sixtly, aboue all things, marke with all thy heart Gods goodnesse

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neſſe to thee in particular, in enduring all this at thy hands, his bleſſings of all ſorts daily beſtowed vpon thee, chiefly his mercie offered to thee in Ieſus Chriſt, that can be content to forgiue thee all thy debts, ſo thou be ſorrie and wearie of offending. Nothing can more breake thy heart, then to obſerue how God dealeth with thee, euen with thee in particular, that haſt deſerued ſo much euill at his hands.

Seuenthly, trie thy ſelfe by a particular examination of thine owne eſtate, by euery particular of the ſignes of Gods Children, and then thou mayeſt ſee, what a poore creature thou art, what ſhew ſoeuer thou makeſt in the world, and what naturall gifts or praiſes ſoeuer thou haſt: for then thou ſhalt find how exceeding emptie thy heart is of ſolid gifts and the beſt graces, and that many a poore creature, that maketh little

7. Trie thy ſelfe by the ſignes.

litle ſhew in the world, hath an heart better graced by farre then thine.

8. Beg an humble heart of God.

Eightly, thou muſt beg heartily an humble heart of God, and a greater diſcerning of thine owne vileneſſe. The Lord will be ſought vnto, and he is readie to be found if thou ſeeke him conſtantly and diligently. It is not a ſmall worke to breake the pride and ſtonineſſe of thy heart: it needs power from aboue.

9. Liue vnder a ſearching miniſterie.

Ninthly, prouide to liue, if it may be, vnder a forceable miniſterie, where thou mayeſt heare ſuch doctrine daily as will ſearch thy heart, and ranſacke thy life, where thou maiſt feele the word of God go downe into thy heart and reines.

10. Watch againſt the things thou art naturally proud of.

Tenthly, marke what things they are, which by nature thou art proud of, and labour ſeriouſly both by arguments and reſtraint, to alienate thy affections from them: in particular, take heed of the

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the ſnare that is in gay clothes, delicious fare, worldly titles, and the like.

Eleuenthly, ſhun and auoide with deteſtation the flatterer, and ſeeke vnto thee a righteous companion, that may ſmite thee for thy fallings, and *reproue thee, and not hate thee in his heart* 11. Auoide the flatterer.

Twelfely, labour to keepe in thy memorie and thoughts, ſixe, or eight, or more, or fewer of thy faults, that thou wouldſt be more aſhamed of, and haſt more offended in, and compel thy ſelfe daily to remember them: this will wõderfully do thee good, and tame thy pride, and make thee more meeke and more tractable and mercifull all the day after thou haſt duly thought of them. 12. Thinke ſtill of ſome of thy worſt fruits.

Thus of the way how to get thy ſpirit to be truly poore and humble.

The next queſtion is, What a man ſhould do to get a ſoft heart and true godly ſorrow, that he might *Queſt.*

might be able to mourne for his sinnes before God.

Answ.

1. Consider Gods promise about a soft heart.

1. He must first consider of Gods promises, who hath bound himselfe by couenant to *take away the stonie heart, and giue an heart of flesh* vnto them that seeke vnto him for it, Ezeck. 36. 26. 32.

2. Daily confesse thy sins to God.

And beg sorrow.

2. He must daily in the best words he can, keepe a constant course in the confession of his sinnes before God, begging of God with all importunitie this mercie, that he would melt and soften his heart; and resolue, that he would neuer stand before the Lord, but he would remember this petition, alwaies iudging himselfe, giuing glorie to God. It may be the Lord will heare at the first or second time of prayer; but if he do not, thou must resolue to watch and pray still, without limiting God to the time of effecting thy desire, as knowing that it ought not to seeme grieuous vnto thee, that the

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the Lord doth not preſently worke what thou prayeſt for, conſidering how long the Lord hath called vpon thee, and thou didſt not anſwer; and withall, the Lord is well pleaſed with theſe preparations in thy heart, and accepts thy endeuour to mourne becauſe thou canſt not mourne.

3. He muſt obſerue how the Lord deales with him in prayer, and be ſure with all thankfulnes to acknowledge any mercy God ſhewes him in prayer; as if he make him willing to pray, or giue him words in prayer, or let him feele any ioy in the time of prayer, or that he find his heart in any degree to melt: he ſhould be wonderfull thankful, if he can get but one teare in prayer, or that he find his heart in any degree to melt; and this obſeruation of Gods goodneſſe letting him know, that he regards his particular requeſts, will melt his heart

3. Be thankfull for euery mercy in prayer.

heart indeed further, and perhaps set him all on a flame in desires to praise God, and to abase himselfe euen to the dust before the Lord, Hos. 3. 5. 1. Thess. 5.

4. Acknowledge thy faults to others.

4. That rule of the Apostle *Iames* is sometimes of singular vse in this case of breeding softnesse of heart, and that is, *acknowledging your sinnes one to another:* when in secret we make our moanes to wise and mercifull Christians, and shame our selues for our speciall offences, it many times hath melting of heart, ioyned with it: so as that heart, that before seemed hardened and dry, now easily dissolues into teares. Iam. 5.

5. Go into the house of mourning

5. To go into the *house of mourning*, may be in this case profitable: resort to such as be in sorrow for the hand of God vpō them, especially such as mourne through the affliction of their spirits: conuerse with humble & tender hearted Christians, Eccl. 7

6. In

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6 In all the seruices of God bee sure to *draw neare to God*, and keepe thy minde from *distraction* and hypocrisie: The Sunne cannot haue such force to melt the waxe, as the beames of Gods presence haue to melt the heart, *Iam.* 4 6. 7.

6. Take heed of distraction in Gods seruice

7. The Apostle *Paul* being a sturdy Pharisee, had his heart beaten to powder with the feare of the tenth Commandement, that told him, *hee must not lust.* The knowledge and consideration of the abundance of sinne-guiltinesse he had drawne vpon himselfe by the inward fruites of his euill nature, kil'd him outright, brake his pride, and mortified him, as hee at large repeats, *Rom.* 7.

7. Studie the tenth Commandement.

8 Remember the passion of thy Sauiour, the pouerty, banishment, ignominy, temptations; the appre hension, forsaking, arraignement, condemning, and cruell death which hee suffered

8. Remember the sorrowes of Christ for thy sinne.

for thy ſinnes: *Looke vpon him that was pierced for thy ſake.* Zach. 12. 12.

9. Get others to pray for thee.

9. If of thy ſelfe thou canſt not yet attaine vnto ſorrow for thy ſinnes, get ſome godly Chriſtian, that is endued with the gift of prayer, to ioyne with thee in priuate, that ſo the Lord may be pleaſed to grant in heauen, what we of him doe aske on earth.

10. Vſe faſting.

10. Laſtly, if all other meanes faile, then ſet a day apart by faſting; for the day of a faſt was called the day of *afflicting or humbling the ſoule*, Leuit. 16. both becauſe it was the maine dutie to be driuen after on that day, and beſides, becauſe the Lord vſually did bleſſe his owne ordinance ſo, as hee gaue an humbled heart to thoſe that ſought it of him.

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CHAP. VII.

Shewing how the Spirit of Adoption may be attained, and alſo how the ſeuerall gifts of the Spirit may be framed in vs.

THus of humiliation: It followeth that I ſhew how he may attaine to the other ſacred gifts which are markes of a godly man: as in the firſt ſort of gifts, how he may attaine to the loue of the Word, the gift of Praier, the feare of God, the loue of his enemies, and the deſire of the comming of Chriſt: But before I enter vpon theſe, it is neceſſarie to ſhew him how he may attaine the ſpirit of Adoptiõ, which is neceſſary for theſe and all other graces.

Queſt. How the ſpirit of Adoption may be had.

And concerning the Spirit of Adoption, if any aske how it may bee attained: or rather how it may bee ſtirred vp in vs, that wee may feele his working in vs?

Anſw. 1. He muſt pray for it.

I anſwer, that hee is had and ſtirred vp by inuocation. God is pleaſed to declare himſelfe willing, and ready to beſtow his holy Spirit vpon men, *If they aske him of him* by hearty prayer. He that hath *giuen vs his Sonne*, will not deny vs the *Spirit of his Sonne*, to bee giuen into our hearts, *Gal.* 4.7. And this our Sauiour Chriſt aſſures vnto vs in the Parable, *Luke* 11.

9. *And I ſay vnto you, Aske, and it ſhall be giuen you: Seeke, and yee ſhall finde. Knocke, and it ſhall be opened vnto you.*

10. *For euery one that asketh, receiueth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.*

11. *If a Sonne ſhall aske bread of any of you that is a Father, will he giue him a ſtone? Or if hee aske a Fiſh, will he for a fiſh, giue him a Serpent?*

12. *Or if he aske an egge, will hee giue him a Scorpion?*

13. *If*

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13 *If ye then, which are euill, can giue good gifts vnto your children, how much more ſhall your heauenly Father giue the holy Ghoſt to them that deſire him?*

2 We muſt waite vpon the preaching of the Goſpell, where the holy Ghoſt vſually falls vpon the hearts of men.

2. Wait vpon preaching.

3 VVhen wee feele the motions of the Spirit knocking at our hearts, or any way ſurpriſing vs, we muſt with all readineſſe open the doores of our hearts, that the King of glory by his Spirit may enter into vs.

3. Cheriſh the motions of the Spirit.

The next queſtion is then, What we ſhould doe to get and preſerue in vs the conſtant loue to the word?

Queſt. How wee may get a loue to the word.

1 The anſwer is, firſt, that we ſhould ſeeke to ſettle our ſelues vnder the powerfull preaching of the word; euen ſuch a Miniſtery, as doth ſet out the glory of the truth, and of the kingdome of Ieſus Chriſt.

Anſw. 1. Settle vnder a powerfull Miniſtry.

2. Pray God to quicken thee.

2. We muſt make conſcience of it to pray vnto God to quicken vs, and inflame our hearts to the loue of his lawes, as *Dauid* often did, Pſal. 119.

3. Take heed of worldly cares.

3. Take heede of exceſſiue cares, and the ouerreaching of deſires in the employments of the world, or the immoderate vſe of worldly delights; for thoſe *choake the ſeede of the word*, and alienate the affections from it; and ſo doth any groſſe, or beloued ſinne, Heb. 3. Mat. 13.

4. And of perſonall diſcord with ſuch as feare God.

4. Take heed alſo of perſonall *diſcord* with ſuch as feare God, eſpecially with thy *Teachers*; for this doth by ſecret degrees make the heart careleſſe and negligent, and in ſome things wilfull; and if it be not looked to in time, will bring men from the liking of the word, as they haue been drawne from the liking of ſuch as loue the word.

5. And of vngodly company.

5. Take heed of vngodly company: For in ſuch company is quenched

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quenched the ſparkles of liking, when they are kindled; yea, and the flames of affection are much dulled, in whom they are beſt excited, Pſal. 119. 115.

6. And of neglect of the increaſe hereof.

6. Such as finde ſome beginnings of deſire after the word, and liking to it, muſt take heede, that they eſtrange not themſelues from the exerciſes thereof: For if they heare, or reade but now and then; either the heart will neuer be throughly heated, or if it bee, it will eaſily wax cold againe: and yet herein ſome are to be warned to take heed of diſordered exceſſe; for that will breed dulneſſe, as well as neglect: As when they will reade daily for diuers houres; or when they prouide vnto themſelues an heape of Teachers, as ſome that liue in great Cities, thinke it religion to heare all ſorts of men, and all the Sermons can be come vnto: As if the power of godlineſſe lay onely in the

Or exceſſe.

the vſe of the meanes of godlineſſe.

7. Practiſe what thou heareſt.

7 VVe muſt practiſe what we heare, and labour to ſhew forth the fruit of the doctrine. He that would bee in loue with husbandry, muſt ſow his ſeed in his ground, and then the gaine of the harueſt will ſtill allure him to like the trade. If wee bee fruitleſſe hearers of the word, wee cannot loue it; or if wee doe, it will bee but for a flaſh, or ſmall time.

Thus of the loue to the word.

To attaine the gift of praier.

Hee that would learne to pray muſt follow theſe directions:

1. Prav God to teach thee

1 Hee muſt goe to God in the name of Chriſt, and beſeech him to *giue him words*, and by his Spirit to teach him to pray. It is God onely can make a man ſpeake *a pure language*; for hee onely can inſtruct the heart of man, and endue it with this heauenly gift, *Rom.* 8. 26. *Epheſ.* 3. 9.

2 It

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2 It will much helpe him to ioyne himſelfe to ſuch as *call vpon the Name of the Lord with a pure heart*, eſpecially in the dayes of their humiliation, 2 Tim. 2. 22,

2. Ioyne with ſuch as can pray.

3 There are three diſtinct things which a man may with ſingular profit propound vnto himſelfe in his prayers: Confeſſion of ſinnes: Petition for grace: and thankſgiuing for merciesreceiued. Now the weakeſt Chriſtian may be, through Gods bleſſing, comfortably furniſhed for his owne particular, if hee take ſuch a courſe as this; to goe aſide, and with all ſecrecie and attention of heart before the Lord, aske himſelfe theſe three Queſtions:

3. How hee may furniſh himſelfe in euery part of prayer.

3. Queſtions.

1 VVhat ſinnes haue I committed, which either now doe trouble me, or if I were to die, would make me afraid? Let him ſet them downe in a paper, or in his memory diſtinctly, till he

can bethinke himſelfe of no more. It is no great matter for the order how hee ſets them downe, ſo hee be ſure he haue the chiefe ſinnes, in which hee daily offends, or hath offended.

2. What would I haue the Lord doe for me, if I might haue what I wiſh? let him ſet the particulars downe, till hee can remember no more. As for example, I would haue him forgiue me my ſinnes, and I would haue him giue mee ſtrength againſt ſuch and ſuch ſinnes, and I would haue him giue me faith and aſſurance; and I would haue him giue me heauen when I die; and ſo goe on with all the things hee feeles a deſire in his heart to ſeek of God, till he can remember no more: and if at any other time he remember ſome ſpeciall thing, which hee would further haue which hee hath not in his Catalogue, let him ſet it downe, as from time to time hee ſees cauſe.

3. What

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3 What ſpeciall fauours hath God ſhewed to me, which I ſee I ought to take ſpeciall notice of? Let him ſet them downe diſtinctly, whether they be deliuerances, or ſuch and ſuch ſpirituall or outward mercies, preſeruing the memory principally of the chiefeſt of them.

Now when hee hath thus furniſhed theſe three heads with things that in particular concerne himſelfe, they being all matters of weight, he muſt now carrie theſe things, or the chiefe of them in his mind, and frame his heart to ſpeake to God in the beſt words he can get, to ſignifie his deteſtation of thoſe ſinnes, his humble requeſts for thoſe graces, and his vnfained thankfulneſſe for thoſe bleſſings. Howſoeuer he may be rude or vnperfect in his language about theſe at the firſt, yet excerciſe wil bring him to a ripeneſſe; and by this courſe he ſhall be ſure to ſpeake

of things that concerne himſelfe nearely; and that God which hath taught Parents to regard the vnperfect language of their little children when they begin to ſpeake vnto them, will himſelfe much more delight to *heare the deſires of his ſeruants*, that are grieued, that they cannot ſpeake in a better ſort vnto him. The profit and comfort of this courſe will appeare by experience to be exceeding great: beſides it is an eaſie way, where there is in any a true deſire to bee at the paines to learne this language of ſpeaking to God by prayer; and Gods ſpirit will helpe and teach the poore Chriſtian, and draw his petitions for him, and prompt him both with words and affections: and the Chriſtian muſt know this, that when hee hath confeſſed his ſinnes, and ſhewed what he would haue God do for him, with the beſt words hee could in the truth of his heart,

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he hath made a moſt effectuall praier to God.

Thus of prayer.

The awefull feare of God, and the reuerent dreading of God, may bee begotten and increaſed in vs, if we throughly remember and deepely ponder vpon.

How the fear of God may be begotten in vs.

1. The ſurpaſſing glory, and tranſcendent excellency and perfection of his Nature, his abſolute purity and exact Iuſtice, and Holineſſe.

2. The wonderfull workes of God, eſpecially thoſe ſtanding miracles ſhewed in the hanging of this mighty earth, and thoſe huge heapes of water in the cloudes, & the bounding of theſe mighty Seas, and ſuch like.

3. His fearfull threatnings of al ſorts of woes againſt the tranſgreſſions of men.

4. The terrour of the laſt day, and the dreadfulneſſe of death and Iudgment.

5. The fearfull and ſudden iudg-

iudgments which haue fallen vpon wicked men; either recorded in Scripture, or reported in Hiſtories, or obſerued in experience.

6. Eſpecially, if we thinke much and ſeriouſly of the great goodneſſe of God to vs, how he hath ſtriuen with vs to ouercome vs with his mercies.

Thus of the feare of God.

How loue to our enemies may bee excited.

Wee ſhould ſtriue to ſtirre vp in vs affection and loue to our very enemies, by ſuch conſiderations as theſe:

1. Becauſe Chriſt, to whom we are infinitely bound, hath expreſly charged vs to look to this; That we do loue our enemies; & therefore for his ſake wee ſhould denie our ſelues, and our owne corrupt deſires and affections, and ſtriue to ſhew the truth of our loue even towards them that hate and perſecute vs.

2. There is none ſo wicked, but they haue ſomething good

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in them, and worthy to be reſpected.

3. Our enemies do vs good, though they intend it not; wee ought to like the very rod that mends vs, and regard the water that waſheth vs white, and make much of the ſtone that tries vs, and the glaſſe that ſhewes vs our ſpots, and not miſlike the tents that ſearch our wounds.

4. If euer God turne their hearts, they will be effectuall inſtruments of our praiſe, and Gods glorie in the day of their viſitation, they wil then willingly beare the ſhame of their owne ſinfull oppoſitions.

I forbeare to ſet downe the directions for the attainement of the loue of the appearing of Chriſt, becauſe I haue at large handled that point in the Treatiſe of the *Cure of the feare of Death.*

CHAP.

CHAP. VIII.

Thus of the directions that concerne the firſt ſort of gifts: concerning the attainment of the other graces, the directions now follow.

How to increaſe ſauing knowledge. 1. He muſt be wiſe for himſelfe.

AND firſt for the attainment of ſaving knowledge, and the increaſe of it, theſe directions are of excellent vſe:

1. In hearing or reading the Scriptures he muſt *be wiſe for himſelfe*, that is, marke diſtinctly what he heareth or readeth, that may eſpecially concerne himſelfe, Prou. 9. 12.

2. He muſt ſtudie thoſe things exactly, which moſt concerne him, *auoiding vaine queſtions*, and fruitleſſe contemplations, and *vaine ianglings*, and controuerſies: he muſt eſpecially labour to know *Gods Nature* aright, and the diſtinct *manner of Gods true worſhip*,

2. He muſt ſtudie onely profitable things.

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Worſhip, how he may ſerue him: he muſt ſtudie to know *his owne particular offences*, and *Chriſt crucified as his Sauiour*, with the benefits of his mediation, and the neceſſarie things that concerne his owne Iuſtification, Sanctification: and finall Saluation.

3. *He muſt redeeme the time*, & by forecaſt and order, prouide ſo, that ſometime may bee daily allowed for holy ſtudies to recouer his former time loſt. 3. He muſt redeeme the time.

4. Hee muſt *enquire and take counſell*, hee muſt take heed of ſmothering his doubts, but muſt carefully ſeeke ſatisfaction to his conſcience, as occaſion ariſeth. There is more profit in this rule, then many Chriſtians are aware of. 4. He muſt propound his doubts.

5. Hee muſt take heede of *conſulting with fleſh and blood*: hee muſt not regard other mens opinions or his owne carnall reaſon; but reſolue to giue the glory to 5. He muſt not conſult with fleſh and blood.

to Gods Word, ſo as to ſubmit himſelfe to what hee ſhall finde therein required to be beleeued, or done, or auoided.

Other Rules hee may finde in the directions for the priuate reading of the Scriptures: as alſo in Rules of life.

How the loue of God may be wrought in thee.

Thus of ſauing Knowledge.

That thou maieſt inflame in thy heart the loue of God:

1. Thou muſt auoid forgetfulneſſe of God, and the loue of the world.

1. Thou muſt auoid with ſpeciall care, theſe things:

Firſt, *Forgetfulneſſe of God*; Thou muſt not dare to go whole daies, or weekes without communion with God, or remembring his holy preſence.

Secondly, the *loue of the world*: We cannot loue the Father, while our hearts dote vpon any earthly things. Of neceſſity ſome degree of the contempt of the world muſt be bred in vs before we can loue God.

2. Thou muſt ſtudie Gods praiſes.

2. We muſt labour for a diſtinct *knowledge* of the dreadfull

praiſes

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praiſes of Gods Nature and Workes, as they are deſcribed in the Scriptures, or may be obſerued by experience. This is a needfull direction, and miſerably neglected.

3. We muſt *frequent his houſe*; eſpecially when his glory doth ſhine in the power of his Ordinances in his Sanctuary. 3. Thou muſt frequent his houſe.

4. We ſhould eſpecially ſtudie the mercies of God, and all the good things he hath promiſed, or giuen vnto vs, that wee may after a ſolid manner cauſe our hearts to know how infinitely we ſtand bound to God. 4. Thou muſt ſtudie Gods mercies.

5. Wee ſhould obſerue carefully and daily, our owne ſinfulneſſe, and vileneſſe, and vnworthineſſe: For vnleſſe wee caſt out ſelfe-loue, wee ſhall neuer get in the true loue of God. 5 Thou muſt obſerue thy daily infirmities.

6. Wee ſhould pray much; for an holy courſe in prayer doth breed in men a wonderfull loue of God: and admiration of that fellow- 6. Thou muſt pray much.

fellowship, which thereby they haue with God.

7. Thou must resort to experienced Christians.

7. We should resort often to such as vse to speake much of the praises of God, and marke the experience of Gods wonderfull prouidence, or the glory of his Word.

8. Thou must behaue thy selfe louingly towards the godly.

8. It will much further the loue of God, to get and increase in vs a louing respect of, and behauiour towards such as feare God, and beare his Image.

Thus of the loue of God.

What we must doe to get the loue of the godly.

Concerning the loue of the brethren, two questions may be demanded: The one, what wee must doe to get a hearty loue to the godly: And the other, what we must doe to preserue it when it is gotten.

1. Auoide the company of the wicked.

For the first, hee that would heartily bee affected towards all the godly with a brotherly loue, must obserue these Rules:

1. Hee must not haunt with vicious persons, nor go with dissemblers,

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ſemblers, nor hold needleſſe ſociety with ſuch as hate godlineſſe and godly perſons, Pſalme 26.4. 5.

2. He muſt much meditate of Gods loue to him, and of the great things were done by Ieſus Chriſt, and of thoſe rich mercies are offered him in Chriſt, and of the wonderfull loue that God and Chriſt do beare to true Chriſtians, and how glorious they ſhall be in the kingdome of heauen. 2. Meditate much of Gods loue to vs.

The arguments taken from Gods loue to vs, or Chriſts ſuffering for vs, are often vſed in the firſt Epiſtle of *Iohn*, to perſwade vs to the loue of the brethren, as 1. Iohn 4. 8, 9, 10, 11, 12. Pſalme 16. 2, 3.

3. Hee muſt take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that hee loue the godly: with an vttet diſclaiming of him, if hee doe not loue 3. Conſider Gods Commandement.

loue them, 1. Iohn 3. 10, 11, 12, 23.

For the ſecond, that he would continue and increaſe, & abound in loue.

For the preſeruation of our loue three things muſt be looked to.

1. Hee muſt ſeeke, and hold, and not forſake the fellowſhip that hee hath with the Godly in the Goſpell, but make them the conſtant companions of his life, Heb. 10. 25.

2. When he finds his affections ſtirred vp, he muſt make vſe of all opportunities, by his deeds to ſhew the fruits of his loue vpon all occaſions of mercie and wel-doing, elſe affections will die in him. The fruits of righteouſneſſe muſt be ſowed by practiſe, 1. Iohn 3. 18. If affection be onely in ſhew, or in words, or in the conceptions of the heart, and bee not expreſſed and made faſt by the engagements of practiſe, it will much decay, if not wholly be loſt.

3. Hee muſt by all meanes take

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take heed of discord with any of them, striuing for a resolution to *take things in the best part, to beleeue all things, & endure all things, suffering long without enuie, or reioycing in iniquity; doing all things without reasonings or murmurings,* or censuring or complaining; auoiding vaine ianglings and self-conceitednesse begging of God an ability to beare with the infirmities of others. See further directions about this point, in the Rules of life.

CHAP.

CHAP. IX.

Hitherto of the directions that concerne the attainment of the ſacred gifts of the minde: Now it followeth to ſhew what thou muſt doe, that in all thy waies thou mighteſt walke vprightly, and attaine vnto ſound ſincerity of heart and life.

How ſound ſincerity of conuerſation may be formed in thee.

HEE that would walke vprightly, or take a ſound courſe to continue in his vprightneſſe, muſt earneſtly looke to theſe rules:

1. If thou haue beene guilty of any groſſe ſinne, know it is vnpoſſible thy heart ſhould bee vpright, till thou haue with ſpeciall repentance humbled thy ſelfe before God for that ſinne; and that alſo by conſcionable practiſe thou keepe thy ſelfe *from the great tranſgreſſion*, Pſalme 19. 13.

2. Thou

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2. Thou muſt in a ſpeciall manner watch and ſtriue againſt hypocriſie, & that in two things chiefly: Firſt, that in thy ſetting out into Religion, thou faſhion not thy courſe more to get credit then grace. Secondly, that in Gods ſeruice thou by all meanes auoide diſtractions, and ſo reſiſt and checke thy proneneſſe of heart therunto, iudging thy ſelfe ſeuerely, when thou ſo offendeſt, till thou be able in ſome happie degree to ſerue God with thy ſpirit as well as with thy bodie. The habite of diſſembling with God is extremely dangerous.

3. In thy conuerſation take heed of that fearefull careleſneſſe of the moſt men, ſhewed in the knowne and wilfull practiſe of ſinne, vpon pretence that it is but a ſmall offence, or ſecret. Take heed of the ſinnes of deceit, how gainefull ſoeuer they might be to thee: thou maiſt together with vprightneſſe loſe the kingdome

of heauen, for daring so wilfully to breake one of those litle commandements, Matth. 5. 19. Take heede in generall of a stiffe and wilfull heart: they are seldome vpright, that are heady and peremptorie, and hard to be perswaded, Iam. 3. 17. Prou. 21. 29. Heb. 2. 4.

4. As much as may be, accustome thy heart to the obseruing of Gods presence; walke, as before him, Gen. 17. 2.

5. Yeeld thy selfe ouer to be wholely guided by Gods word; *Without knowledge the minde cannot be good*, Prou. 19. 2. and he that *walketh according to this rule, shall haue peace* in his heart and conscience, Gal. 6. 16. Let *Gods Law be the light for thy feete, and the lanthorne for thy paths*, Psal. 119. Labour therefore to get a particular warrant for the lawfulnesse of thy practise in the occasions of thy calling, either generall or particular: where thou doubtest

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doubteſt enquire, ſo ſhalt thou walke in *a ſure way*, and *delight thy ſelfe in much peace.*

6. Take heede of idleneſſe, and prouide to walke faithfully and diligently in ſome honeſt calling of life.

7. Be ſure thou hold a conſtant courſe of confeſſion of thy ſinnes to God, and do it without hiding, or extenuating; iudging thy ſelfe for euery knowne ſinne, and eſpecially praying againſt, and reſiſting the ſinne thou art moſt prone vnto.

8. Be not well pleaſed with thy ſelfe, till thou canſt approue thy care to be good at home, as well as abroad; looke to this rule, and take heede of frowardneſſe, and peruerſe behauiour in thy family. Thou wilt hardly get any comfortable euidence, that thou art ſound at heart, if the vſuall family ſinnes reigne in thee.

9. Thou mightſt wonderfully aduance, and eſtabliſh vpright-

neſſe of heart in thee, if thou wouldeſt carefully but acknowledge this honour to God in his word, that whenſoeuer thou didſt feele thy conſcience wounded, or ſmitten for any particular offence by the word of God, that then without delay thou wouldſt in ſecret go to God, and humble thy ſelfe by confeſſion, and from that time forward remember to ſtriue againſt that ſinne: And ſo likewiſe when God with ſome ſpeciall glorie of his truth doth affect thee in the hearing of ſome needfull duty to be done, not to dare to delay, but haſt to the obedience of that good word of God.

FINIS.

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THE PROMISES:

OR,

A Treatiſe ſhewing how a *godly Chriſtian may ſupport* his heart with comfort,

Againſt all the diſtreſſes *which by reaſon of any afflictions* or temptations can befall *him in this life.*

Containing all the moſt comfortable *places through the whole* Bible, orderly digeſted.

By N. BIFIELD late Preacher of *Gods word at Iſleworth in Middleſex.*

LONDON,
Printed for *Ralph Rounthwaite.*
1625.

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TO THE MVCH

Honoured and right worthy, Sir *William Throgmorton*, Knight and Baronet, and Sir *Francis Darcie*, Knight: *N. Bifield* wiſheth the increaſe of all Grace & happineſſe that accompanieth the loue of the Lord Ieſus in ſinceritie.

IF the manie croſſes and temptations, with which the life of all men, euen the moſt godly is diſtreſſed, be ſeriouſly weighed, and withall the great diſconſolation that too often ſurpriſeth the hearts of moſt Chriſtians, be compaſſionatly thought on: and if withall

the ſingular glory of a godly mind framed vnto vnmoueable reſt, and ſtedfaſt contentment, be throughly conceiued of; it cannot but be manifeſt, that if a way may be ſhewed how a Chriſtian may fill his heart with comfort in any condition he can fall into, in reſpect of affliction, that ſuch a courſe is profitable, and all ought to take notice of it, and with all care and paines employ themſelues about it. This by Gods aſſiſtance vpō apparent grounds of Scripture I haue endeuoured to ſhew in this Treatiſe; and doubt not but by experience humble & godly Chriſtians will finde much refreſhing and eſtabliſhment of heart, if they apply themſelues diſtinctly & diligently

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to draw of the water of life, out of thoſe wels of ſaluation, opened for them euery where in this role of Gods promiſes.

This Treatiſe I preſent to your Worſhips, & vnder the countenance of your names, deſire to cõment it vnto the Church of God: & this I am induced to do for diuers reaſons: your forwardneſſe in the profeſſion of ſincere religion for many yeares, the publike ſeruice you haue done in your Countrey in the adminiſtration of Iuſtice, for the incouragement of the good, and reformation of abuſes, your great care frõ time to time to plant painfull and profitable teachers in the places of your abode, together with the excellent gifts with which God hath furniſhed your minds,

deſerue to be freely and publikely acknowledged in the Church of God; and in mine owne particular I haue bene ſo many wayes obliged, that with much gladneſſe I embrace this occaſion, to let the world know my deſire to be thankfull for the many helps & furtherances my miniſterie hath receiued from the countenance & endeuours of both your Worſhips, ac occaſion hath at any time bin offered. Deſiring your acceptance hereof, and praying God to preſerue you in his feare without offence, till the day of Chriſt, and to enlarge in you the deſire and power of weldoing in all things, I end and reſt, *Iſleworth*, Octo. 1618.

Your Worſhips in the ſeruice of Ieſus Chriſt to be commanded,

N. Bifield.

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CHAP. I.

Containing the Preface.

THe drift of this Treatiſe, is, to ſhew a godly Chriſtian (who is alreadie aſſured of Gods fauour, and knowes he ſhal haue abundant happines when he dies, in heauen) how he may ſupport his heart with ſufficient contentment againſt all the miſeries can aſſault him from the time of his conuerſion, till his death. For this purpoſe I ſhall breake open a *Mine of Treaſure*. For I intend frō all parts of the booke of God to ſelect and ſet before thee thoſe *rich Promiſes*, which God hath there recorded, to be as wels of comfort vpon all occaſions.

Two things of neceſſitie muſt be granted. The one is, that though we haue gotten the aſſurance of Gods fauour, and freedome

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freedome from the power and guilt of our ſins; yet many things will ſtill aile vs, and oppoſe our conſolation. We ſhall meet with temptations and afflictions of all ſorts, reproaches, aduerſaries, trouble of ſpirit, and ſuch like. The other is, that there can be no ſuch diſcouragement, difficultie or affliction, but in the word of God we may haue a ſure conſolation or direction for it, able euery way abundantly to ſuſtaine vs.

But before I enter vpon the vnfolding of this *great Role of Promiſes*, I muſt preface about fiue things, which tend to make vs more fit to receiue them.

First, it will be profitable for vs to conſider briefly the worth of the promiſes; they are called, the *vnſearchable riches of Chriſt*, to aſſure vs that he is a very rich man that hath his hart ſtored with the promiſes of God well applyed. The Apoſtle *Peter* ſaith, that they are *great, and precious promiſes*, which

1. The worth of the promiſes. Eph. 3. 6. 9.

2 Pet. 1. 3.

which God hath giuē to vs. Promiſes in our hearts, are better thē pearles or precious ſtones in our cheſts. They are the inheritance God giues to his people in this life, and therefore they are called
Rom.4. *the heires of promiſe*; a greater portion then any King on earth can giue to his child. The very keeping of the Records of theſe promiſes, was a great prerogatiue to
Rom.9. the Iewiſh nation : and it is accounted a ſingular happineſſe for the Gentiles, that they may now
Epheſ.3.6. *partake of thoſe promiſes*. Little do we know what wrong we do to our ſoules when wee keepe them ignorant of the promiſes: & it is one of the greateſt offices vnder the Sun, to diſpence theſe promiſes to man. 2. Tim. 1. 1. Tit. 1. 1, 2, 3.

2. To whom the promiſes belong.

Secondly, before I enter vpon the explication of the promiſes, I muſt likewiſe tell you, to whom they belong, and who they are that haue intereſt in them. For all vnregenerate men, that liue in their

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their ſinnes without repentance, are *ſtrangers from the couenants of promiſe. The children of the bond-woman haue no part in the teſtament of grace*: onely they that are Chriſts, haue the benefite of the promiſes in Chriſt. *The children of God are the heires of promiſe.* Men muſt haue *godlineſſe*, that haue the promiſes either of this life, or that to come. In ſhort, all thoſe that haue repented them of their ſins, and beleeue in Ieſus Chriſt, may come to theſe promiſes with large hearts, as knowing ẏ they reade and heare that which they haue cleare and full intereſt in.

Ephes. 2. 12. Gal. 4. Gal 3. 22. Heb. 6. 17. 1. Tim. 6. 8.

3. The vſe of the promiſes.

Thirdly, concerning the vſe theſe promiſes may be put vnto all our life long. They will driue away griefe, diſcouragement, or feares, that at any time may ſeize vpon vs. They will ſweeten all our afflictions. They will exceedingly nurſe vp and confirme our faith: and further, they will haue a ſingular vſe in preſeruing vs a gainſt

gainſt the enticements of the profits, pleaſures and luſts of the world, and againſt the cares of this life. Our affections are the feete of our ſoules, and with the promiſes we may be daily ſhod; ſo as neither thornie cares pricke vs, nor foule pleaſures defile vs, Eph. 6. The Goſpel ſhewes vs ſtill a better proiect, when the diuell or the world entice vs. And a true reaſon why many times we are not able to reſiſt enticements, is, becauſe our hearts are not filled with the promiſes, which elſe would ſhew vs ſo much ſweetneſſe, as all other things would ſeeme but baſe in compariſon of them. When we are tempted with the pleaſures of ſinne, if we haue not a more delightfull proiect to offer to our hearts, it is eaſie for vs to be ſeduced. And further, theſe promiſes ſoundly ſtudied and layed vp in our hearts, will breed cheerfulneſſe of ſpirit, and that con-

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contentation which makes godlineſſe to be ſo great gaine. And beſides, they will daily excite in vs all encouragements to well-doing; and they do alſo ſet out maruellouſly the glory & ſplendor of Gods loue, power, preſence, prouidence, and grace toward vs. What ſhall I ſay? the promiſes giue vs euen heauen vpon earth, & ſet out the incomparable gaine of true godlineſſe; yea, by them we approch ſo neare vnto God, that, as *Peter* ſaith, *By thē we partake of the diuine nature.* 1.Tim.6.7.8. 2.Pet.1.4.

A fourth thing which I would preface about, is, concerning the infallibilitie of the promiſes: for that may much inflame in vs the deſire to ſtore our hearts with them, (hauing heard of their worth) if we likewiſe be fully aſſured concerning the certaine accompliſhment of all the good which is cōtained in them. I ſuppoſe no man doubts, but that if it could be made good, that a poore Chriſtian

4. The infallibilitie of the promiſes, proued by 13. wayes.

Christian might haue al thoſe excellent things wᶜʰ are contained in all the promiſes of the Bible, he were in a matchleſſe eſtate. Now there are many things which may put vs out of all doubt in that point; marke them heedfully, for they may do thee ſingular good.

1. They are all but as one promiſe.

1. For, obſerue that the promiſes are in ſome Scriptures called in the ſingular number, the *Promiſe:* and why ſo? As for other reaſons, ſo to aſſure thee, it is as ſure and as eaſie for God to fulfill all that goodneſſe contained in all thoſe promiſes, as if they were but one onely promiſe.

2. From the nature of God.

2. Conſider *the nature of God: he cannot lie*, it is impoſſible for him to denie his word, he may as eaſily denie himſelfe. If God haue ſaid it, it muſt needs come to paſſe. This argument is vſed in this point, Tit. 1. 1, 2.

3. From the antiquitie of them.

3. The *antiquitie* of theſe promiſes adde much to our aſſurãce. The Apoſtle in Tit. 1. 2. ſaith, that theſe

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theſe promiſes were made *before the world was*: and hitherto in all this time God neuer failed of one word of his goodneſſe.

4. We haue the *writing* of God to ſhew for them; they are vpon record in the Scripture: and ſhall we miſtruſt when we haue Gods owne hand to ſhew for it? *His word is true, and righteous altogether*, Pſal. 19.8. 4. Frō Gods writing.

5. Yea we haue *the oath of God too, that by two things, in which it is vnpoſſible for God to change, the heires of promiſe might haue abundant conſolation*, whenſoeuer they make recourſe vnto the promiſes, Heb. 6. 17. 18. 5. Frō Gods oath.

6. We haue theſe promiſes *preached* vnto vs by Ambaſſadours ſent of purpoſe, *at the commandement of God*, who hath enioyned them to make it *manifeſt*, that God will be as good as his word in all thoſe, Tit. 1. 3. 6. From the meſſengers ſent about them.

7. Yea, Chriſt Ieſus himſelfe did employ his miniſterie, to aſ- 7. From the miniſterie of Chriſt himſelfe.

ſure

ſure and *confirme the promiſes made before to the Fathers*, as the Apoſtle ſhewes, Rom. 15.8.

8 From the death of the Teſtator.

8. Yet more, we haue *the blond of Chriſt*, and the death of the *Teſtator* to confirme this new Teſtament, &all the promiſes contained therein, Heb. 9.16. ſo as in Chriſt they are now all, *Yea and Amen*: there can be no nay nor deniall of them; they well may be now pleaded in any Court of the Iuſtice of God.

9. From our Annointing.

9. The *Annointing* that is vpon vs, may aſſure vs, and eſtabliſh vs. Was there euer any king annointed of God to be a King, ẏ made doubt of the kingdome? Why, the annointing of God is vpon our hearts: the graces of the Spirit powred out vpon vs, are our aſſurāce, that God will not withhold frō vs our regal priuiledges, if we ſeeke them. 2. Cor. 1.20.21.

10. From the extent of the promiſes.

10. It is ſome ſetling to vs, to conſider the extent of the right to thoſe promiſes: For God hath excepted

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excepted no ſort of men, but in Chriſt they may get to haue their part in thoſe promiſes, as the Apoſtle ſhewes, Galathians 3. 27, 28, 29.

11. The Law was the onely thing that might hinder vs of the enioying of the promiſes. And the Apoſtle hath prooued, that *the Law cannot diſanull the Promiſes*, in which the nations of the earth ſhould be bleſſed, made foure hundred yeares before the Law was giuen on *Mount Sinai*, Galat. 3. 17, 21.

11. From the time of giuing the promiſe.

12. We haue the ſeale of God to this writing: now God hath ſealed foure wayes.

The promiſe ſealed foure waies.

Firſt, in his *Counſell*: the booke of his eternall counſell was written within, and without, and it had *ſeuen ſeales* to ſignifie that it was perfectly ratified, & though none in heauen and earth could reade it, yet for our comforts we know, that *the Lambe of the Tribe of Iuda*, the Lord Ieſus

1. In his counſell.

Christ our Sauiour, *hath opened it* now, and made it manifest, Reu. 5.1, 2.&c.

2. In his Sonne. 2. In his *Sonne*: for *him hath God the Father sealed*, Iohn 6. 27. God made all sure when he sent out Christ; he sealed his commission in all things, that concerned the happinesse both of Iewes and Gentiles.

3. In his Spirit. 3. In his *Spirit*; and thus all the beleeuers are said to be *sealed by the Spirit of Promise*: and this is Gods *priuie Seale*.

4. In the Sacraments. 4. God hath sealed to all his promises in the Sacraments, which are giuen vs as Gods *broad Seales*, and outward tokens and pledges to confirme our faith.

13. For experience. 13. We haue the experience also of all the Saints, who in all ages found God as good as his word, and had euer reason to say as *Dauid* did, *In the Lord will we praise his word*, Psal 56. 10. The Patriarches *embraced the Promises*,

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ſes as the chiefe ſtay of their liues in their pilgrimage on earth, Hebrewes 11.23.

Thus of the fourth point.

5. A fift thing I would preface about, is concerning certaine rules to be obſerued, if we would euer receiue the ſound profit of theſe promiſes, and ſo we muſt looke to ſixe directions. 6. Rules to be obſerued if we will profit by the promiſes.

Firſt, when we come to theſe promiſes, we muſt renounce our owne merits, and all opinion of our owne worthineſſe, and acknowledge from our hearts, that all the grace we finde in the promiſes, is in and through Ieſus Chriſt, *All the promiſe, are yea and Amen through him*, and onely in him. 2. Cor. 1.12. Rom. 4.14.

2. When we haue the promiſes laid open before vs, *wee muſt beleeue them*, and apply them to our ſelues, or elſe they will do vs no good. Gal. 3 22. Rom 4.16.

3. We muſt be further carefull to *hide them in our hearts*, and

to commit them to memorie, that we may bee often thinking of them, and musing vpon them. It wil not serue the turne that we haue them written in the Bible, or in our note-bookes, but we
Psal.119.11. must get them *written in our harts* too: we must be at the paines to acquaint our selues distinctly with them, and to fill our heads with store of them.

4. When any thing ayleth vs, we must *flie to them for refuge*, and
Heb.6.18. cast the *anchor of hope* vpon them, that God himselfe may see, that our hearts are bent to trust vpon his word.

5. We must neuer *cast away our confidence in them*, but waite with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold fast to his promises, and leaue the rest to God, as in many places of Scripture may appeare, especially, Hebr. 10.36. Rom.4. 22.

6. In

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6. In ſhort, we muſt looke to it, that we be not *ſlothfull and idle*, and ſuch as will not be at the paines to ſtudie and commit to memorie, and reſt vpon theſe glorious comforts; but we muſt *follow them which through faith and patience do inherit the promiſes.* Heb. 6. 12.

Thus of the Preface.

CHAP. II.

The diuiſion of the Promiſes.

3. Sorts of Promiſes.

THe Promiſes may be diuided into three parts.

1. Priuiledges

The firſt may containe ſuch places of Scripture, as ſhew the *Priuiledges* of the godly aboue other men: and that is one chiefe way by which the Lord doth refreſh the hearts of his people, by aſſuring them in generall of ſuch and ſuch prerogatiues, which he will confirme vpon them, and

vpon none but them.

2. Comforts in affliction.

The ſecond may containe *comforts*; that is, places of Scripture which doe foretell what goodneſſe the Lord will ſhew to his people in affliction. For hither vnto belong all thoſe promiſes which are giuen of purpoſe for the comforting and ſupporting of the Godly in all their trials.

3. Rewards of certaine graces.

The third part may containe ſuch *Promiſes*, as are made to certaine *particular graces* in the godly, as promiſes, made to prayer, faith, truſting in God, or ſuch like. It is the ſecond ſort of promiſes, which I intend here more at large to intreate of. I would ſhew what variety of comforts there are, with which a godly man may inflame his heart according to the ſeuerall diſtreſſes may fall vpon him, and theſe may be thus ſubdiuided.

Sorts of afflictions.

All affliction are either outward, or inward. For outward afflictions

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ſlictions, it were too tedious, and to little purpoſe to gather comforts againſt euery particular croſſe, and therefore one head may ſuffice for the generall, *viz.* the *promiſes or conſolations againſt all outward afflictions.* Now, becauſe godly people are oftentimes more troubled with the ſtormes and reproaches of the world, which are caſt vpon them for wel-doing, then with the ordinary afflictions of life; therefore I would in the ſecond place gather the *comforts againſt reproaches*, and withall I would adde in the third place, *conſolations againſt aduerſaries.*

Now for inward afflictions; they are the afflictions of the ſpirit of man, and ariſe either from the temptations of Sathan, or from the trouble of the conſcience vnſatisfied in diuerſe ſcruples. I would therefore in the fourth place ſhew how we might be *comforted againſt the tempta-*

tions of Sathan; and becauſe the trouble of conſcience ariſeth vſually either from the burthen of our daily infirmitie, or from the feare of our falling away: I would in the fifth place ſhew how we may *be comforted againſt our daily infirmities*; and then in the laſt place I would vnfold thoſe *promiſes, that may aſſure vs of perſeuerance.*

Note. Now ſuppoſe a Chriſtian ſoule clearly informed with the knowledge of thoſe priuiledges wherin he excels all the people of the world; and withall, that he knew how to comfort himſelfe againſt any outward afflictions, and had ſtore of conſolations in his heart againſt the temptations of Sathan, and did know how to ſupport himſelfe againſt the ſenſe of his daily weakeneſſes, and withall were ſetled & out of feare for falling away; would you not think ſuch a one wonderfull happie? And this

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this may be here attained vnto, if we be not ſlothfull: and what can in this life be grieuous vnto vs, if wee bee ſoundly fenced in thoſe things? There can be nothing that can ſeeme a miſerie vnto vs, but we may finde comforts vnder ſome one of theſe titles.

CHAP. III.

Shewing the priuiledges of the godly aboue all other people.

THe firſt ſort of promiſes, or comfortable places of Scripture, are ſuch as in generall ſhew the happineſſe of the godly in all eſtates of life; theſe I call *priuiledges.* Theſe are ſuch comforts as are not reſtrained vnto ſome certaine time, but are ſuch as he is enriched withall at all times. Theſe we ought to know as the foundation of all the reſt, and

we ſhould ſtriue to haue them perfectly in our memories, ſo as any time we could number them if need were.

12. Priuiledges of the godly.

Euery godly Chriſtian hath twelue priuiledges, wherein he excels all the men of this world.

I.
The loue of God. Ezec.36.28. Ioh.14.21.

The firſt is, *the loue and fauour of God*: the eſpeciall grace of God towards him; this is the foundation of all his happineſſe: and if he could order his owne heart aright, he could eaſily ſee that he could not be miſerable, ſo long as he was in fauour with his God. If the fauour of great perſons be ſo much accounted of, what reckoning is to be made of Gods fauour, who is Lord of Lords? yea King of all Kings; and the more ſhould a Chriſtian fill his heart with ioying in this prerogatiue, if he conſider three properties in the loue of God. For firſt it is a *free loue*, he ſtands not vpon deſert: he is *gracious*, looking vpon his owne good-

3. Properties in Godsloue
1. It is free.

neſſe,

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neſſe, and not on ours, Hoſ. 14.4. Secondly, it is an *eternall loue*, and vnchangeable, God will neuer be wearie of louing him, Iere. 31.3. His louing kindneſſe is better then life; for it laſts vnto all eternity, without alteration. The fauour of man in this world is mutable; Kings may extreamely loath, whom they yerwhile loued with their entireſt affection; but in God there is no *ſhadow of changing*, he loues with an euerlaſting loue. Thirdly, it is *infinitely immenſe*, and great, no affection in any, or in all the creatures in this world, if they could be faſtened vpon one man, can reach to the thouſandth part of Gods loue to vs, Epheſ. 2.4, 7. Eſay 40. 15. 16. This *light of Gods countenance ſhining vpon vs*, makes vs at all times *more rich then they that are increaſed* moſt *in corne and wine, and oyle*, Pſalme 4. 7, 8.

2. It is eternall.

3. It is infinite.

2. The ſecond is, the *donation* of

The ſecond priuiledge is the giuing of Chriſt to the.

of Chriſt; *Chriſt* is his, God hath giuen him *Chriſt*, Rom. 8. 32. ſo as all *Chriſt* is his portion: and how is *Chriſt* his? euen in all deareneſſe of relation. He is his *Prince*, his *Prieſt*, and *Redeemer*, his *Father*, his *Lord*, his *Maiſter*, his *Friend*, his *Brother*, *&c.* All theſe titles, are giuen to *Chriſt*, to ſignifie, he is all that, which thoſe things could ſhaddow out. No father, brother, friend, could ſo loue their child, brother or friend, as *Chriſt* loues the *Chriſtian*. No Lord, Maiſter, Prince, can ſo prefer, prouide, or care for their ſeruants or ſubiects, as *Chriſt* cares for the *Chriſtian*. Looke what the fauour or power of any of thoſe, or al thoſe could do, Chriſt is, and will become much more vnto the godly Chriſtian.

The third is deliuerance, & that from diuerſe grieuous things.

3. The third priuiledge is *Deliuerance*: and the Chriſtians deliuerance is exceeding great, if he conſider ſeriouſly how he is deliuered

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deliuered from *the kingdome of darkneſſe*, from *this preſent euill world*, from *the handwriting of ordinances that was againſt him*, from *the rigour and curſe of the Law*, and from *condemnation.*

The fourth is *free pardon of all his ſins paſt* his ſoule being waſhed in the bloud of Chriſt from all his ſinnes, ſo as now *they are as white as ſnow, though they had been red like ſcarlet*, 1 Iohn 3. 7. Eſay 1. 18 What reſt and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remiſſion of all our ſinnes?

The fourth is, forgiuenes of ſins.

The fifth priuiledge is, the *inhabitation of the holy Ghoſt.* The ſoule and bodie of a Chriſtian, is the *Temple of the holy Ghoſt*, and the Spirit of God doth verily and truly dwell within the breaſt of a Chriſtian, and that not in a naked preſence; but the holy Ghoſt is there, to *teach him to guide*

The fift is, the inhabitation of the holy Ghoſt.

guide him into all truth, to *tell him* when he is ready to go out of the way, *on the right hand* or on *the left*, and to *comfort him* in all distresses, and to *seale* the promises to his heart, and to *annoint* him with the oyle of true knowledge and grace, and to be as a pledge and *earnest* of his inheritance, looked for from heauen, and to *teach him to pray when he knows not how to pray for himselfe*; and many other excellent benefits he reapeth from this Spirit of God, *whom the world cannot receiue*. He hath for this respect a very *spring* of knowledge, and ioy and grace in his belly.

The fixt is the restoring of Gods Image.

The sixth priuiledge is, the *Image of God* restored in him, by the mightie power of Christs voyce in his *first resurrection*, being made now a *new creature* to God, and so *partaking of the diuine nature*, in respect of the qualities wherein he doth excellently resemble God.

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The ſeuenth priuiledge is the *freedome to Gods houſe*, and to all the feaſts, and diuine entertainment which God makes there, Pſalme 36.9. and 65.4. Eſay 25. 8. Luke 14. 17. Reuela. 2. The Word and Sacraments are his; hee is Gods bidden gueſt: he may alwayes come and welcome: *The fatneſſe and pleaſures of Gods houſe*, oh how ſweete are they! Who can tell the excellencie of the *Manna* that is hid?

The ſeuenth is, freedome in Gods houſe.

The eight priuiledge is, *entrance and acceſſe, and audience with God in all his ſuites.* He may aske almoſt what he will of God, he will not denie him any thing he askes in the name of Chriſt. And ſure he is worthily miſerable that will not make himſelfe happie, when he may haue what he will aske, of him that is able to giue what he can aske, Marke 11. 24. Epheſ. 2. 19.

The eight is, the hearing of his prayer.

The

The ninth is the attendance of Angels.

The ninth priuiledge is, *The ſeruice and attendance of the Angels. The Angels do pitch their tents about theſe that feare God*, Pſal. 34. and are *miniſtring ſpirits to euery heire of ſaluation*, Hebr. 1. vlt. Oh the dignity and ſafety of that man, whom the glorious Angels do guard and attend vpon! The pooreſt Chriſtian hath a better guard vpon him, then the greateſt Monarch in the world that is not a Chriſtian.

The tenth is the communion of Saints.

The tenth priuiledge is, the *Communion of Saints*; he is myſtically vnited in one bodie to all the worthies that are in heauen or earth, and doth effectually enioy the benefit of communion of Saints; too large to bee here reckoned vp. If it were no more but the profit hee hath by the prayers of the godly all ouer the world, were it not a great fauour? Epheſ. 2. 19. and 3. 6. Phil. 1. 5. Coloſ. 2. 29. beſides all the comforts hee hath in the fellowſhip with

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with the godly.

The eleuenth priuiledge is, *the inheritance of the earth*, which is restored to him in Christ, so as he now possesseth that which he hath of the earth, by as good a title as euer *Adam* held Paradise; yea so, as whatsoeuer in the whole earth is good for him, shall not be withheld from him, Matth. 3.7. Psal. 84.12. Outward prosperitie he is sure of, so farre as it is good for him, Iob 8.7. Psal. 37. 5.

The 11 is, the inheritance of the earth.

The last priuiledge is, that *Inheritance immortall, incorruptible, and that fadeth not reserued for him in heauen*; which for excellencie passeth all that which euer the eye of man saw, or the eare of man heard, or the heart of man can conceiue. 1. Pet. 1. 3, 4.

The 12. is. the inheritance of heauen.

Now then, to summe vp all this, let a Christian tell his owne soule plainly, and vpon cleare proofe, by the signes of a child of God, that he is in fauour with God,

Note.

God, and that Christ is his, and that he hath obtained strange deliuerance, and that all his sins are forgiuen, and that the holy Ghost dwels in him, and that the image of God is restored in him, & that he is free to Gods house, and that he may beg any thing of God, and that he hath Angels to waite vpon him, and that he is neare of kinne to all the Saints in the world, and that he is Lord of the earth, and that he shall certainly go to heauen when he dieth. Let this, I say, be told to his soule, can he be dismaid? will not the *Peace of God which passeth all vnderstanding, keepe his heart and mind*, and that constantly for euer?

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CHAP. IIII.

Shewing how the godly may support their hearts against all outward afflictions.

HItherto of the Priuiledges. Now it followeth, that I should open those consolations, that may support the hearts of men against all the distresses of this life. And first I would shew, how the Lord is pleased to comfort his seruants in seuerall Scriptures, against all the outward afflictions may befall his seruants in this world.

What is meant by outward afflictions.

By outward afflictions, I meane such as these; wants, losses, wrongs, troubles, exile, imprisonment, sickneſſe, feares, pouerty, or any other thing, wherewith the life of man is molested in any condition.

The godly man may comfort himselfe against afflictions, by the consideration.

Now there are many excellent wayes of abundant comforts against

gainſt theſe, or any of theſe, as,

1. Of the commonneſſe of them.

Firſt, if wee conſider but the commonneſſe of them, *All things fall alike* in theſe things, Eccleſ. 9.2,3. *Euery man that is borne of a woman, hath but few dayes, and is full of trouble*, Iob 14. 1. Chriſt hath no Diſciple, but he is told afore hand, *He muſt take vp his croſſe, and that daily* Luk.9.24. There can bee no affliction, but what accompanieth, or may accompanie the nature of man, 1 Cor.10.13. The ſame afflictions are accompliſhed vpon our brethren which are through the world, 1 Pet.5.9. And *we haue the Prophets* and greateſt worthies of the Lord *for an example of ſuffering*, Iam.5.10. *And all the godly muſt through many tribulations enter into the kingdome of God*, Acts 14.22.

Of Gods knowledge of our diſtreſſes and deſires.

Secondly, wee conſider that God takes notice of vs, and of all our trials: *The Lord knowes the way of the righteous*, Pſal. 1.6.

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None of our griefes are hid from him: *All our desires are before him, and our groaning is not hid from him*, Psal. 38.9. and he *knowes our soules in aduersity*, Psal. 31.7. And as he takes notice of all our troubles, so he takes notice of all that is good in vs: *Hee knowes them that* are patient, and *trust in him.* Nahum 1.7.

Of Gods compassion.

Thirdly, if wee consider the wonderfull compassion of God in the afflictions of his people: he doth *not willingly afflict*, but regards vs with pitie, and with loue thinkes of redeeming vs, and sends *the Angell of his presence to* comfort and *saue vs*, and *in all our afflictions is afflicted* with vs, Esay 63.8,9.

Of Gods high estimation of vs.

Fourthly, if wee consider the high estimation that God holds of his seruants, notwithstanding their afflictions. Crosses may make men loue vs the lesse, but they doe not a iot discommend vs before God. Hee can take

take notice of his ſeruants in their diſtreſſes, as well as if they did ſhine in the greateſt outward ſplendor in the world. This is the conſolation, that God ſpeakes to vs (euen when he corrects) as to his children; and for that reaſon we *ſhould not refuſe his chaſtening*, Hebr. 12.6. Prou. 3.11. We may *bee honourable in Gods ſight*, though we be in a moſt forlorne and deſpiſed condition in the world: we may, I ſay, be precious in Gods ſight, greatly beloued, Eſay 43.4,5,6. The Apoſtle *Peter* ſhewes, that a poore ſeruant, when he ſuffers hard words and ill vſage from his maſter, doth herein finde acceptation with God, 1 Pet. 2. 19, 20. Now this is an inſtance beyond exception. For, what condition more vile, then of a ſeruant? and what croſſes were likely to be diſregarded of God ſooner, then theſe domeſticall indignities? and yet we ſee a proofe of

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of the regard and loue of God euen in those things.

5. Fifthly, if we consider the victory of Christ ouer the world. Our Sauiour vseth this as a consolation; he tels his Disciples, *In the world they shall haue trouble, but* he would haue them *be of good comfort, he hath ouercome the world*, so as now they shall neuer be hurt by their troubles. Their crosses may be too hard for them to maister, but Christ can order them so, as in him they shall haue victorie ouer them. But of this, more afterwards, Ioh. 16. 33. Of the victory of Christ.

6. Sixthly, if we consider the presence of the holy Ghost, he is giuen of Christ and the Father to be our *Comforter*; and *as our afflictions abound, so shall our consolations also* Ioh. 14. 16. 2. Cor. 1. 4. Of the holy Ghost comforting vs.

Now, how shall a man be dismayed, that hath Gods Spirit within him, to hearten him, and assist him, and refresh him, and make glad his heart?

7. Se-

Of the issue out of trouble.

7. Seuenthly, if we consider the issue out of all troubles: *Many may be the troubles of the righteous, but God will deliuer them out of them all*, Psalme 34.19. If God make vs sore, he will make whole: if he *wound*, he will *bind vs vp* againe. *In sixe troubles he shall deliuer them, and in seuen there shall no euill touch them*, Iob 5.18.19. *God will giue his people rest from the dayes of aduersitie, till the pit be digged for the wicked*, Psal. 94.13. *Light is sowne for the righteous, and gladnesse for the vpright in heart*, Psal. 97.11. It is wel said, It is *sowne*; for though God do not presently giue vs ease and comfort, yet the harueſt will come, if with patience we rest vpon God, and be truly sincere, and keepe his way: God will *settle his people as in the former dayes*, and it may be, do better vnto them, then at the beginning, Ezech. 36.11. *For Gods thoughts towards his people, are thoughts of peace,*

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peace, and not of euill, to giue an expected end, Iere. 29.11. so as *Gods seruants shall sing for ioy of heart, when wicked men howle for vexation of spirit*, Esay 65. 14.

Of the measure of our afflictions.

8. Eightly, if we consider the wonderfull care of God about the measure of our crosses: *For God will not lay vpon man more then right, that he should enter into iudgement with God*, Iob 34. 23. Therefore *Iacob* should not feare, because God will not make a full and finall end of him, as he will of the Nations, *but will correct him in measure, not leauing him wholly vnpunished*, Ieremie 46. 28. God doth *waite to be gracious* to his people, he is *a God of iudgement*, and doth not consider what sinne they haue committed to deserue affliction, but what strength they haue to beare it: *After he hath giuen them the bread of affliction, and the water of aduersitie, he will not restraine his mercies from them*, Esay 31.18,20.

There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, *hath he ſmitten them as he ſmote them that ſmote him?* and reſolueth, that God *ſmites in meaſure*, and but *in the branches*, he will not cut them vp by the rootes, Eſay 27.7,8.

Of the ſhort continuance of them.

9. Ninthly, if we conſider the ſhort time of theſe afflictions: *Heauineſſe may be in the euening, but ioy will come in the morning: For Gods anger endureth but a moment, but in his fauour is life* Pſal. 30.5. *The rod of the wicked ſhall not reſt on the lot of the righteous*, Pſal. 125. 3. *For the Lord will not caſt off for euer, but though he cauſe griefe, yet will he haue compaſſion, according to the multitude of his tender mercies.* Lamen. 3. 31,32. *For a ſmall moment God may forſake, but with great mercy will he gather vs. In a little wrath*

hide

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hide I my face, but with euerlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer, Esay 54. 7, 8. Hence Christ saith, *A little while, and ye shall not see me, and againe, A little while, and ye shall see me*, Ioh. 16. 16. The godly may be *in heauinesse, if need require, but it is but for a short season*, 1. Pet. 1. 6. and *Paul* saith, *The afflictions of this life are but light, and for a moment*, 2. Cor. 4. 17.

Of the good effects of them.

10. Lastly, if we consider the good we get by these afflictions. For God will make *all worke together for the best, vnto them that loue him*, Rom. 8. 28. The godly may *be troubled on euery side, and yet not be distressed: they may be perplexed, and yet haue no cause to despaire, &c.* 2. Cor. 4. 8. The godly in affliction may be like the *burning bush* which *Moses* saw, which was not consumed: and there are many particulars of the good they get by their crosses.

For affliction is as the *fire*, onely to *refine* them, and *trie them*, and make them more bright, Zach. 13. *vlt.* they lose nothing, but their dross, and this *is all fruite, euen the taking away of their sinnes*, Esay 27.11. Besides, they meete with many consolations in affliction, which otherwise they had not experience of, 2. Cor. 1. 7. and therefore we should *count it all ioy to fall into many temptations, as knowing that the triall of our faith worketh patience, and if patience haue her perfect worke, we shall be entire, wanting nothing*, Iam. 1. 3. 4. Lastly, the *triall of our faith, which is more precious then gold that perisheth, will be found vnto praise, and honour, and glorie in the reuelation of Iesus Christ*, 1. Pet. 1. 7. *and our light & short afflictions will worke vnto vs an eternall weight of glorie*, 2. Cor. 4. 17. and *if we endure temptation, we shall receiue the crowne of life*, Iames 1. 12. *Lo thus we haue*

searched

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ſearched it, and thus it is, heare it, and know thou it for thy good, Iob 5. *vlt.* Learne thou therefore *in nothing to be carefull, but in all things to make thy requeſt knowne vnto God with giuing of thankes*, Phil. 4. 7. *And if any man lacke wiſdome*, to know what to do in affliction, *let him aske it of God, who giueth liberally, & reproacheth no man*, Iames 1. 5.

What thou muſt do in thy affliction

CHAP. V.

How the godly may comfort themſelues againſt reproaches.

HItherto of the comforts againſt all outward afflictions in Generall. Now it followeth, that I inſtance in reproaches, and aduerſaries.

For reproaches; it is euident, there is neede of conſolations, more ſpecially againſt them, becauſe naturall men ſtumble at it, when they ſee Religion cen-

Men neede comfort againſt reproaches.

ſured and ſcorned, and it hardens many men, when their hearts are infected with this preiudice, that they *heare this may euery where ill ſpoken of.* Sometimes men are diſmayed at the diſgrace of ſinceritie in the generall. Sometimes they are troubled for what they themſelues do ſuffer, or may be in danger to ſuffer. Sometimes the weake are ſcandalized, when they heare or ſee what others ſuffer. And it is manifeſt, that the beſt men haue bene put to a great plunge when they haue bene laden with reproaches. This makes *Ieremie* ſo vnquiet, Iere. 18.18.,21. Now there are many wayes, by which a Chriſtian may eſtabliſh his owne heart againſt all the ſcornes and reproaches of the men of this world.

Thou maiſt comfort thy ſelfe in the conſideratiõ

1. Of the notice God takes of them.

Firſt, if they conſider that God takes notice of all the wrongs of that kind done vnto them. Thus *Dauid*, *O Lord thou haſt knowne my reproach, and my ſhame, and my diſhonour*,

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dishonour, mine aduersaries are all before thee. Psal. 69. 19. It easeth his heart, but to talke with God, and tell him that he knowes his dishonour.

2. Of Gods great account of vs.

Secondly, it is an increase of the comfort, if we further consider that God fauours vs, and accounts vs deare and *honourable*, whatsoeuer the wicked thinke of vs: and this argument the Lord himselfe pleades withall, Esay 43. 4, 5. If Gods *face shine vpon his seruants*, what cares *Dauid* for all the reproaches of all sorts of men, euen of his neighbours & familiar acquaintance? It is enough to him, that his best and next neighbour and friend respects him, Psalme 31. 11, 12, 16.

3. Of thy good report among the godly.

Thirdly, thou maiest comfort thy selfe by opposing the good report thou hast amongst the godly, against the reproaches with which wicked men pursue thee. As thou goest through *ill*

report, ſo doeſt thou through *good report*: thou haſt *honour* as well as *diſhonour*, and it is a great recompence to obtaine good report amongſt the godly, 2.Cor. 6. 18. Heb. 11. 2.

4. Of thy praiſe thou ſhalt haue in the day of Chriſt.

Fourthly, were it ſo that thou hadſt no honour in thy name on earth, and that well doing were in no reſpect at all: yet this ſhould comfort thee aboundantly, that thy faith, and ſincerit ie, and innocency, will be *found vnto praiſe and honour, and glory in the reuelation of Ieſus Chriſt.* Thou ſhalt haue vnſpeakable praiſe at that day, 1. Pet. 1. 7.

5. Of praiſe from th em that now reproach thee.

Fifthly, the ſame perſons that now reproach thee, may be ſo turned about by the power and grace of God, that *in the day of their viſitation* they will admire thee, and *glorifie God for thee*, 1. Pet. 2. 12.

6. Of the ſmall things thou ſuffereſt.

Sixtly, we ſhould be the leſſe troubled with our reproaches, becauſe this is not to *reſiſt vnto*

bloud.

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bloud. God deales fauourably with vs. If we had liued in the dayes of our fathers, when to profeſſe the Goſpell of Chriſt, had beene occaſion of terrible death; then we might haue had ſome pretence of grieuance: but now in theſe dayes, when the hurt is done onely with the tongue of infamous men, it is a great weakneſſe to be diſquieted, Heb. 12. 3.

7. Of the example of Chriſt.

Seuenthly, let vs *looke vpon the author and finiſher of our faith*, euen He was expoſed to theſe indignities, and yet *for the glorie ſet before him, deſpiſed the ſhame, and endured the croſſe*, and is now crowned in heauen, Heb. 12. 2. What ſhould the ſeruant complaine of, when the Lord and Maiſter is called *Beelzebub?*

8. Of the cauſe of thy reproaches.

Eightly, *Dauid* eaſeth himſelfe, by conſidering the cauſe of his ſuffering. *For thy ſake* (ſaith he to God) *haue I borne reproach: ſhame hath couered my face: The*

zeale of thy house hath eaten me vp, and *the reproaches of them that reproached thee, haue fallen vpõ me: when I wept and chastened my soule with fasting, that was to my reproach*, Psal. 69. 7, 9, 10.

9. Of the condition of all the godly.

Ninthly, why should we be troubled at that which is the lot of all the Saints? We haue heard of *Dauid* before, how he was *slandered by many, and on euery side*, Psal. 31, 12, 13. *Ieremie* complaines, *that they consulted how to deuise deuises against him*, and how they might *smite him with the tongue*, Ierem. 18. 18. *False witnesses were suborned against Stephen*, and that in case of Religion, Act. 6. 11, 13, 14. *Many and grieuous complaints were laid against Paul*, Act. 25. 7. Yea, it was the condition of all the Apostles, and the principall men of the Christian world, to be made *a spectacle to men and Angels*, and to be accounted forlorne, and as the *off-scouring of all things*, 1. Cor. 4.

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Cor.4.9,10,13. And our Sauiour Christ supposeth it the case of any blessed man, that men may say *all manner of euill sayings of them*, Matth. 5.12, &c.

10. Of the presence and assistance of the holy Ghost.

Tenthly, *The spirit of God and of glorie doth rest vpon you*, 1. Pet. 4.14. Ye haue the Spirit of God in you, what need you care what the world accounts of you? You haue aboundant treasure in your hearts, and you haue an heroicall or diuine spirit in you, and, therefore why are ye troubled about such meane things? And your patience and their rage, is a signe you are in an happie condition, and haue Gods spirit; and the spirit of God, which is in you is a spirit of glory, and leades you to a better life. And therefore seeing you are but trauellers here, why turne you againe at the barking of euery dog? Yea, these reproaches signifie, that wicked men do see some glory of God shining in you, which they

they ſtriue by all meanes to vilifie and deſpiſe, being vext in their hearts at it.

11. Of the condition of thoſe men that do reproach thee.

11. God will certainly take an order with all that reproach his people. For firſt, he will recken all their reproaches, as caſt out againſt himſelfe; and therefore will indite them of *blaſphemie*, Pſal. 74. Coloſ. 3. 8. 1. Peter 4. 14. 1. Cor. 4. 13.

1.

2. Secondly, in his due time *he will put to ſilence thoſe lying lips, which ſpeake grieuous things proudly and contemptuouſly againſt the righteous*, Pſal. 13. 18.

3. Thirdly, all that were incenſed againſt the godly, ſhall be rewarded with ſhame, which God will power vpon them for the contempt with which they haue diſhonored his ſeruants, Eſay 41. 11, 14. And to conclude, God will certainly bring them to iudgement for theſe things; they muſt *make their accounts before the Iudge of the quick and dead*

that

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that ſpeake euill of other men. becauſe they will not *run with them into the ſame exceſſe of riot*, 1.Pet. 4.4, 5.

12. Of the courſe God will take for thy clearing and comfort.

12. Laſtly, God will prouide for his owne innocent ſeruants. His thoughts are not to let his people be aſhamed, Micah.4.11, 12. And beſides, he will *bring forth their righteouſneſſe as the light*, they ſhall be cleared, Pſal. 37.6.Iob 5.15. and *they ſhall receiue double for all their ſhame*, Eſa. 61.7. and *their reward ſhall be great in heauen*, Matth. 5.12.For which reaſon *Moſes* accounted the *reproaches of Gods people to be greater riches, then the treaſures of Ægypt*, Hebr.11.26. and in the meane time there is *an hiding place with God from the ſtrife of tongues*, Pſal. 31.20.

CHAP.

CHAP. VI.

Wherein many principall Obiections of the godly are answered.

NOW for the better establishment of mens hearts in the former comforts, it will not be amisse to take off the Obiections with which many times godly men do aggrauate their distresse aboue the respect of the former consolations.

Ob. 1. 1. *Ob.* If they were ordinary reproaches, it would not so much trouble me, but they are vile things which are obiected against me.

Sol. *Sol.* They cannot be viler things then haue beene obiected against Christ and the godly. For there haue beene obiected.

Grieuous things	Acts 25.7.
Gluttony.	Mat. 11,18,19.
Madnesse.	Iohn 10. 20.
Blasphemie.	Mat. 26. 65. Act. 6,11,13,14.

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Deceiuing. Iohn 7.12.
Rebellion. Act. 17.6,7.
Railing. Acts 23.4.
Schiſme. Acts 28.22.
Wickedneſſe of life. 1.Pet.2.12.

2.*Ob.* But baſe perſons do reuile me, the very ſcumme of the people do ſcorne me. *Ob.* 2.

Sol. This is no ſtrange thing. *The abiects gathered themſelues together againſt Dauid, they did teare and ceaſſed not*, Pſal. 35.15. *The drunkards ſang of him*, Pſal. 69.13. Thoſe that derided *Iob*, were ſuch, *whoſe fathers he would haue diſdained to ſet with the dogs of his flocke* Iob 30.1. *Sol.* 3.

3. *Ob.* But I haue liued long vnder ſuch diſgraces. *Ob.* 3.

Sol. Reſt thy ſelfe, and *fret not at the man that proſpereth in his way*, the Lord will finde a time to *bring forth thy innocencie, as the light*, Pſal.37.7. Zephan.3. 18,19. God will finde a time to *get thee praiſe in euery place where* *Sol.*

thou

thou haſt beene put to ſhame.

Ob. 4. 4. *Ob.* But I am almoſt buried with the almoſt infiniteneſſe of ſcorne and reproaches.

Sol. *Sol.* That was no more then was in *Dauids* caſe; he was ſo buried in diſgrace, that he was as *a dead man, forgotten, and out of mind*, Pſal. 31. 14. *he was a reproch of men*, Pſal. 22. 12. *A by-word*, Pſal. 44. 9. &c. *A prouerbe*, Pſal. 69. 11. *A wonder to many*, Pſalme 7. 7. and the Apoſtles were a gazing ſtocke to men and Angels, 1. Cor. 4. 9. 2. Cor. 6. 13.

Ob. 5. 5. *Ob.* But great men ſet againſt me.

Sol. *Sol.* That was *Dauids* caſe: *Feare was on euery ſide, he heard the railings of great men, which conſulted together againſt him*, Pſal. 31. 13.

Ob. 6. 6. *Ob.* But I am ſentenced and accuſed as an euill doer moſt vniuſtly, and that publikely.

Sol. *Sol.* So was our Sauiour Chriſt, and that by a whole *Counſell of men*,

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men, Math. 27. 1. Iohn 11. 47, 48. and so was *Stephen*, Acts 6. 12. and so were the Apostles, Acts 4. 6, 15. and 15. 27. and so was *Paul*, Acts 23. 1. The most righteous may suffer as euill doers, 2. Tim. 2. 9. *The wicked so compasse about the righteous, that many times wrong iudgement proceedeth*, Heb. 2. 3, 4. but this is his comfort, *The Lord will not leaue him in the hand of the wicked, nor condemne him when he is iudged*, Psal. 37. 32. If God condemne vs not, it matters not for the sentences of vniust men. And the rather, because God hath further promised the godly man, that *he will stand at his right hand, to saue him from the iudges of his soule*. Psal. 109. 31.

7 *Ob.* But I am by slander cast out of the Church, with great pretence of the glorie of God. *Ob.* 7.

Sol. The Lord in the Prophet *Esaies* time had obserued such a thing as this. For the Prophet tels the godly, that *their brethren* *Sol.*

had

had caſt them out, and ſaid, Let the Lord be glorified. But he aſſures them from the Lord, that *God would appeare to their ioy, and their brethren that caſt them out, ſhould be aſhamed*, Eſay 66. 5.

Ob. 8. *Ob.* But they which haue thus grieuouſly wronged me, liue in all proſperitie, no iudgement lighteth vpon them, God doth not plead my cauſe againſt them.

Sol. *Sol.* Thou knoweſt not how God dealeth with them, God can iudge them ſecretly, and conſume them inſenſibly, ſo as the world ſhall take no notice of it, as the *moth eateth vp the garment*, without making any great rent, Eſay 51. 8. And for this reaſon, they are exhorted in that place, not to feare the reproach. Secondly, what knoweſt thou what God wil yet do with them? For God hath pleaded the cauſe of his ſeruants many times by bringing ſtrange iudgements vpon

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vpon the wicked. This *Paſhur* ſhall be made *Magor-miſſabib*, that is, a *terrour round about*, and all that here it ſhall tremble, Ierem. 20.3. God can *clothe thy aduerſaries with ſhame, and couer them with their owne confuſion, as with a mantle*, Pſal. 109.29.

9. *Ob.* But I am cenſured by good men with much bitterneſſe, as if I were guiltie, and there is none to comfort or pitie me. *Ob.* 9.

Sol. So was *Iob* deeply cenſured by his godly friends: and ſo was *Paul* of his owne hearers, 1.Cor.4,4. 10. Thus *Dauid* was forſaken in his wrongs, ſo as none would comfort him, Pſal. 69. 20. *Sol.*

10. *Ob.* But yet one thing much troubles me, that is, that ſince theſe ſlanders, the hand of God hath been vpon me in diuers particular iudgements, and this makes people to thinke, ſure I am guiltie. *Ob.* 10.

Sol.

Sol. *Sol.* So they thought of *Paul* when the Viper fell on his hand, being a man that was before accuſed, and now ſent as it were a priſoner, Acts 28. So they iudged of *Dauid* when he was ſicke, that *ſome euill diſeaſe did cleaue to him*, Pſalme 41. 8. Yea, this was our Lord Ieſus Chriſts caſe; *For they iudged him as plagued, and ſmitten of God*, Eſay 53. 4.

Ob. 11. 11. *Ob.* But the things obiected againſt me, are ſo foule, that when I here thoſe things ſpoken of publickly or priuatly, I bluſh, and that may cauſe me to be thought to be guiltie.

Sol. *Sol.* This was *Dauid* caſe being innocent: he ſaith, *Shame couered his face when he bore reproach*, Pſal. 69. 7. *and his confuſion was continually before him; and the ſhame of his face couered him, for the voice of him that reproacheth & blaſpemeth, by reaſon of the enemy*, Pſal. 44. 14, 16.

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CHAP. VII.

Directions in the caſe of reproches.

I Conclude this point concerning reproaches, with certaine directiõs. There be diuers things to be done of vs, if we would be rightly ordered in the caſe of reproaches.

4. Wayes to auoide reproaches.

1. We ſhould ſhun the company of ſuch as are giuen to ſlander: as it is ſaid of *Paul*, when diuers were hardened, and ſpake euill of the way, he departed from them, and ſeparated the Diſciples, Acts 19.9.

2. The dayly refuge againſt the ſcornes of reprochers, muſt be to get to God, and hide thy ſelfe with him by prayer. When *Dauid* is thus encountred, if you aske what he did? he ſaith, when they railed, *but I betooke my ſelfe to prayer*, Pſal. 109.4. and Pſalme 31. 14.

3. Looke

3. Looke to thy tongue, be ſilent, ſee thou render not reuiling for reuiling, but rather truſt in God, and bleſſe them that curſe thee, Pſal. 37.7. 1. Pet. 3.9. Pſal. 31.14. 1. Cor. 4. 12. Ierem. 18. 20.

4. Liue inoffenſiuely, and be ſure thou keepe Gods way: for if any thing will medicine their tongues, that muſt be it, 2. Cor. 6. 3, 8. 2. Pet. 2:12. and 4.14, 15. Pſal. 37. 34. For it may be at length, the ſame mouth that curſed thee, will bleſſe thee, and glorifie God for thee.

CHAP. VIII.

Shewing how the godly may comfort themſelues againſt their aduerſaries.

HItherto of the conſolations againſt reproaches. Now it followeth, that I ſhould ſhew how

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how a Chriſtian may comfort himſelfe againſt his aduerſaries, that oppoſe him in his courſe of godlineſſe; and ſo there are many arguments of conſolation.

He may comfort himſelfe from the conſideration.

The firſt may be taken from his condition therein, as it is common to all the godly. For this may ſtay a mans heart, to know for certaine, that *euery man that will liue godly*, ſhall be oppoſed, and *muſt ſuffer perſecution*, 2. Tim. 3. 12.

1. Of the common condition of all the godly.

The ſecond may be taken from the appointment of God herein: and this ſtands of two branches. Firſt, that God from all eternitie hath decreed euery mans ſufferings this way. Thus *Paul* leſſeneth the thought of the croſſe, by pleading that *God had appointed them thereunto*, meaning by his eternall decree, 1. Theſſ. 3. 3. Secondly, that God hath likewiſe appointed the end, and meaſure, and deliuerance out of the affliction. Thus the Church

2. Of Gods appointment.

is

is comforted. Reuel. 2. 10. If it were grieuous to them to know that the diuell ſhould raiſe vp wicked men that ſhould caſt them into priſon, yet this may refreſh them, that God hath ſet the time when they ſhall come forth againe. It ſhall be but for ten dayes. It ſhall neither be ſo long as the diuill & wicked men would haue it, for then they muſt neuer come out; nor ſo little a while as they themſelues would haue it; for then they would neuer come in, or ſtay but a while: but God will rule, by determining the time for their good.

3. Of our refuge in God.

The third may be taken from the refuge we may haue in God: we may alwayes make our recourſe to God in all our wrongs, who hath promiſed to be *our refuge, euen our refuge in due time*, Pſal. 9. 9. If God will receiue vs, and heare our moanes, and vndertake our protection, it ſhould be no great thing for vs to endure

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dure the oppoſitions of vnreaſonable men.

The fourth may be taken from the prediction of Chriſt: we haue been told before plainly what we ſhould expect. We may haue peace in Chriſt, but he hath foretold it, that *in the world wee ſhall haue trouble*. Ioh.16.13. yea, that wee muſt próuide *to take vp our croſſe daily*, Luk.9.24. 4. Of the prediction of Chriſt.

The fifth may be taken from the deliuerance God hath promiſed vs; for thus he aſſures vs, *The hand of the Lord ſhall bee knowne towards his ſeruants, and his indignation towards their* and *his enemies*, Eſay 66.14. for that God will bee *the ſtrength of the righteous in their trouble*, will be *their ſaluation out of their troubles*: he will helpe them and deliuer them, *hee will deliuer them from the wicked, and ſaue them becauſe they truſt in him*, Pſal.37.39, 40. *This glory of the Lord ſhall be knowne and feared from the Eaſt to* 5. Of the deliuerance promiſed.

the West, that *if the enemie come like a floud, the Spirit of the Lord shall chase him away*, Esay 59.19. *Therefore feare not thou O worme Iacob, for thus saith the Lord, I am thy God, I will sustaine thee with the right hand of my Iustice: Behold, all they that prouoke thee shall be ashamed, they shall be as nothing: the men of thy strife shall perish*, Esay 41. 10, 11. For the Lord knoweth *how to deliuer the godly out of temptation, and to reserue the vniust to the day of iudgement to bee punished*, 2 Pet. 2.9. *God will deliuer the poore when he cryeth, the needie also, and him that hath no helper*, Psal. 72.12.

6. Of Gods iudgement vpon our aduersaries.

The sixth may be taken from the certaine iudgement of God that shall fall vpon their aduersaries: *The men of thy strife shall perish, and they that warre against thee, shall be as a thing of nought: They shall seeke them and not finde them*, Esay 41. 11, 12. *All these curses will the Lord lay vpon their enemies*,

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enemies, and vpon them that hate them and perſecute them, Deut. 30.7. *All thoſe euill neighbours that touch the inheritance of Iſrael, God will plucke them out of their land, and plucke his people from among them,* Ier. 12.14. *The wicked draw their ſwords, and bend their bowes againſt the godly; but their ſword ſhall enter into their owne heart, and their bow ſhall bee broken; for the armes of the wicked ſhall be broken, and the Lord will vphold the iuſt,* Pſal. 37.14,15.17. And beſides, for their full payment, they are reſerued vnto the day of iudgement to bee puniſhed.

7. Of the effects and conſequents.

The ſeuenth may bee taken from the conſideration of the effects and conſequents of this oppoſition: For firſt, hereby wee giue our teſtimony to Chriſt and the Goſpell, when we *partake of the afflictions of the Goſpel,* 2 Tim. 1.8. Secondly, theſe oppoſitions do as much good for the preſent,

when Gods ſeruants fall into theſe troubles, the fruit will be, it will *trie them, and purge them, and make them white, till their time be come, for there is a time appointed*, Dan. 11. 35, 36. Thirdly. God may turne the hearts of the wicked, and make them of *Lions and Tygers*, to become *Lambes, and no more to doe hurt in the mountaine of the Lord*, Eſay 11. *The Wolfe and the Lambe may come to feede together, and the Lion eate ſtraw like the Bullocke*, Eſay 65. 25.

8. Of our own gaine by them.

Laſtly, we ſhall gaine exceedingly by theſe ſufferings; for we are aſſured, that if we ſuffer with Chriſt, we ſhall reigne with him in another world, 2 Tim. 2. 11, 12. We ſhould therefore reioyce, that we partake in the ſufferings of Chriſt, becauſe we are aſſured, that *when Chriſt appeares in his glory, we ſhall then be glad and reioyce*, 1 Pet. 4. 13.

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CHAP. IX.

Of the wayes how Sathan tempts vs, and the occasion of temptation.

HItherto of outward afflictions, and the comforts against them. The inward afflictions follow; and here in the first place come temptations to be considered of, euen those conflicts which men haue in their soules with euill Angels.

Three things must be granted concerning temptations.

First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the vnregenerate world hath litle care of, or iudgement in.

3. Things taken for granted.

Secondly, that when God leaues his children to be tried by this affliction, and softens their hearts to feele this combat with

diuels, it doth wonderfully amaze and disquiet them, and therefore this is a point needfull to be handled.

Thirdly, that there is sure remedy in the Word of God, euen for this affliction also.

Now, because this doctrine of temptation is somwhat obscure, I would, before I intreate of comforts against them, consider of three things.

1. How many wayes Sathan tempts men.

2. To what things he tempts.

3. What are vsually the occasions he takes of tempting.

Sathan tempts vs fiue waies.

For the first, Sathan tempts diuerse wayes.

1. One is, when hee *tempts God against vs*, labouring to bring God out of liking with vs. Thus he insinuated the dispraises of *Iob* to God, Iob Chap. 1. & 2. And thus Sathan *stood at the right hand of Iosua the high Priest, to resist him before the Angell of the Coue-*

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Couenant, Zachary 3.1.

2. Another way is, when hee appeares in ſome ſhape, and by voyce, or otherwayes terrifies men.

3. When he brings diſtreſſes vpon mens bodies, or other heauie calamities, and thus alſo hee tempted *Iob* by Gods permiſſion.

4. When he ſtirs vp other men to tempt vs : thus hee ſtirred vp *Peter* to tempt Chriſt, and diſſwaded him from his ſuffering, Matth.16. And thus he tempted the woman by meanes of the Serpent. And thus alſo he imployeth wicked men, daily to tempt by euill counſell and enticements.

5. The laſt and moſt vſuall way is, by iniecting, exciting, or ſuggeſting euill internally within our ſpirit. This is that kind of temptation I here eſpecially meane.

For the ſecond, that we may

finde out the nature of temptati-ons, and the things whereabout Sathan workes, we may referre all the temptations to three ſorts.

3 Sorts of temptations by ſuggeſtion.

The firſt ſort of temptations, are *temptations to blaſphemie*, and thus he tempts when he ſuggeſts monſtrous things againſt God, or the Word of God, or the Prouidence of God, or the like.

1. Temptations to blaſphemie.

The ſecond ſort are, *temptations to particular ſinnes*, as when he tempts to the deniall of Chriſt, as he did *Peter*, and ſo he tempts to luſts of all ſorts. And ſo the diuell is the *father of luſt*, Iohn 8.44. and euill Angels are *ſpirituall wickedneſſes*, Epheſ.6.12. And thus alſo he tempts to rage or reuenge; and therefore the Apoſtle implies in his ſpeech about anger, that to giue place to wrath, is to *giue place to the diuell*, who vſually excites thoſe violent paſſions, Epheſ.4.26. And thus

2. Temptations to particular ſins.

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thus alſo hee tempts to couetouſneſſe, in reſpect of which ſinne, the diuell is ſaid to *enter into Iudas:* And thus alſo he tempts to lying, as in the caſe of *Ananias* and *Saphira*, Acts 5. And ſo he tempts men to murther, either of themſelues or of others.

3. Temptations to deſpaire.

The third kinde of temptation is, *the temptation to deſpaire*, which is, when he perſwades with men to deſpaire of all mercie in God. Thus hee made *Iudas* deſpaire: and into ſome degree of deſpaire for the time was *Dauid* himſelfe entred, Pſal. 77.

Thus of the ſorts of temptations.

9. Occaſions of temptations.

3. Now it is wonderfull neceſſary in the third place to take notice of the occaſions of temptations. Satan vſually tempts not, but vpon ſome aduantage giuen him, & ſo there are many things, which as it were, *tempt the diuell to tempt men*, as

Solitarines.

First, *solitarineſſe*: the Diuell watched to finde the woman alone from her husband, and then ſet vpon her. Such perſons as loue ſolitarineſſe, loue not their owne ſoules; for they giue great aduantage to Sathan to aſſault them and circumuent them, and therefore wee ſhould take heede of it.

Security.

The ſecond occaſion is *ſecuritie*: when the diuell ſpies that men bee careleſſe, and keepe no watch ouer their own hearts, and are wretchleſſe in their courſes, and go from day to day, and *feare not euill*, then hee lyes in waite to aſſault, by iniecting ſome vile or baſe temptation to ſinne.

Pride.

The third occaſion is *Pride*: when *Paul* is ſomewhat lifted vp with the conſideration of his reuelations, then doth Sathan take his aduantage, and ſet vpon him with his *meſſenger*, euen ſome vile temptation. When we take liberty to make our ſelues great

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in our owne eyes, and nourish the pleasing thoughts of high opinion, and selfeconceit, if God do not greatly guard vs, we are neare some desperate assault of Sathan.

The fourth occasion is *anger*. The diuell seldome forbeares to enter into the heart of the wrathfull person, when anger hath set open the doore, as was noted before out of Ephes 4. 26. Anger.

The fifth occasion is *dalliance with euill thoughts*, when the diuell sees vs play with *contemplatiue wickednesse*, and bee well content to let our thoughts runne vpon sinfull proiects or imaginations of sinnes, which perhaps wee intended not euer to commit: this tempts him to employ his skill to put fire to those thoughts, so long till the whole heart bee ensnared by them, to draw vs into mischiefe. These lusts will *draw away*, and Sathan engendring with them can make them Dalliance with euill thoughts.

them *conceiue*, &c. Iam. 1. 14.

Intemperate vse of outward things.

The ſixth occaſion is, the *intemperate vſe of outward things*, For the *Diuell walketh about as a roaring Lion, ſeeking whom hee may deuoure*, and when he finds a man exceſſiuely bent to the things of this world, as meate, drinke, apparel, riches, pleaſures, honours, &c. he ſets vpon him by ſome of his methods to carry him away captiue at his will. Therefore the Apoſtle *Peter* wils vs to be *ſober*, if we would preuent him; implying, that the diuell will giue the onſet, when he findes vs intemperate, 1 Pet. 5. 8.

7. Vnſetledneſſe in Faith.

The ſeuenth occaſion is *vnſettledneſſe* in the aſſurance of Gods fauour, and our owne ſaluation. We cannot reſiſt the diuell, if we be not *ſtedfaſt in the faith*, and we giue him wonderfull aduantage, if we be toſſed about like the waues of the Sea, and are vnconſtant or careleſſe in matter of

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of our faith; wee neuer barre out the diuell ſoundly, til we be ſtedfaſt in our aſſurance, 1 Pet. 5.8.9.

8. Triall of Faith.

The eight occaſion is, when ſometimes the Lord will haue vs tempted, only for the triall of our faith, and the grace which hee hath giuen vnto vs.

9. Relapſe into ſome groſſe ſin.

Laſtly, the ninth occaſion is, a *relapſe into ſome groſſe ſinne* after calling, which is ſcourged with hideous temptations, through a ſecret depth of Iuſtice in God, who therby can ſhew how fearefull a thing it is ſo to offend.

CHAP. X.

How the godly may comfort themſelues in their temptations.

THe conſolations againſt temptations follow.

A Chriſtian, that feeles himſelfe aſſaulted by the diuell, may raiſe vp in his thoughts diuerſe con-

contemplations, able to ſuccour him in his diſtreſſes: as

Hee may comfort himſelfe from the conſideration, 1. Of the common condition of the godly.

Firſt, if he conſider that this is the caſe of all the godly, to be tempted: It is no new thing which hath befallen him. Thus *Paul* comforts the *Corinthians*, *No temptation hath befallen you, but what accompanies the nature of man* 1.Cor.10.13. The Apoſtle *Peter* hartens them to whom he writes, by this argument: *The ſame afflictions are accompliſhed vpon your brethren that are in the world*, 1.Pet.5. This alſo the Apoſtle to the Epheſians affirmes, that thoſe *ſpirituall wickedneſſes are found euen in the moſt heauenly places on earth*. Eph.6. 12. The Apoſtles themſelues were not free from this combat, and therefore *Paul* ſayth, *We wraſtle with principalities and powers*, &c.

2 Of the meaſure.

Secondly, if hee conſider the meaſure of them: God will not lay any more vpon him, then hee is able to beare, he may feare his owne ſtrength, as *Paul* did, but God

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God will *make his grace ſufficient for him*, 1. Cor. 10. 13. 2. Cor 12. 9. Sathan is limited, he can go no further then his chaine will reach, and for that cauſe it is, that wee are taught to pray, that God would not *leade vs into temptation*, as acknowledging that God doth diſpoſe and order the meaſure of this kinde of affliction.

Thirdly, if hee conſider the ſhort continuance of his temptations; they may be fierce, but they are not long: *God will ſhortly tread downe Sathan vnder our feet*, Rom. 16. 20. We ſhall *ſuffer but a while*. 1. Pet. 5. 9, 10.

3. Of the ſhort continuance.

Fourthly, if he ſeriouſly meditate of diuerſe things in Chriſt his Sauiour: as,

4. Of diuers things in Chriſt: as

First, his *example*. It ſhould be leſſe grieuous to be tempted, becauſe Chriſt himſelfe *was tempted in all things, as he is, ſinne onely excepted*, Heb. 4. 15.

1. His example

Secondly, Chriſt hath atchiued an admirable victorie ouer theſe

2. His victory ouer the diuell.

theſe principalities and powers, and hath triumphed ouer them, and made a ſhew of them openly, Col.2.15.

3. His ſympathie.

Thirdly, there is in Chriſt a ſympathie and fellow-feeling. He is touched with our infirmities, and doth much compaſſionate our caſe, Heb.4.15.

4. His interceſſion.

Fourthly, he hath made interceſſion, and *prayed for vs, that our faith might not faile.* For that which he aſſured to *Peter*, he performeth alſo for all the elect.

5. His vertue for healing vs.

Fifthly, Chriſt is the true brazen Serpent, which is lift vp of God, that when wee feele our ſelues ſtung with theſe fiery ſerpents, by looking vpō Chriſt we are ſure to be healed, Ioh.3.15.

6. His ſuccour.

Laſtly, we are ſure to be helped and ſuccoured by Chriſt in the combat: *He was tempted himſelfe, that he might ſuccour them that are tempted*, Heb.2.18.

5. Of the iſſue out of temptation.

Fifthly, if he conſider the iſſue that God will giue: *He will giue*

iſſue

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issue out of temptation, 1 Cor. 10. 13. *Hee will tread downe Sathan*, Rom. 16.20. *Hee wil stablish vs, after we haue suffered a while*, 1 Pet. 5.9,10 *If we resist the Diuell, hee shall flie from vs*, Iam. 4.7,8. *If he leade vs into temptation, he will deliuer vs from euill*, Matth. 6.13. *The Lord will breake the head of the great Leuiathan, the crooked Serpent, the Dragon of the sea*, Esa. 27.1.

6. If he consider the effects of temptation; it is the schoole of Christ, to traine vs vp in spirituall souldiery; they cannot hurt vs, they make vs more humble, 2 Cor. 12.8,9. They are for our triall, 1 Pet. 1.7. Sathan doth but *winnow vs*, we lose nothing but our chaffe, Luk. 21.31.

6. Of the effects.

Ob. But it seemes, temptations are a grieuous euill, because we are taught to pray against them in a speciall manner in the Lords prayer, which shewes that my estate is miserable, in that I am

Ob.

am led into temptation.

How we may pray against temptations.

Answ. It is true, that we must pray against temptations, and that it is a iudgement; but yet no other, then sickneſſe, pouerty, or the like: and therefore we are not to pray against them simply, but with submiſſion to Gods will; onely wee must pray absolutely to bee deliuered from the euill of temptation, which latter words do restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not ouercome of the temptation?

How we may know that we are not ouercome of temptations.

Answ. Obserue thine owne heart in the entertainment of those vile iniections. If thou abhorre them as soon as they come in, and giue no manner of consent vnto them, thou art free. For Christ himselfe was tempted by euill cogitations cast into his mind: (for the Apostle saith) *he was tempted in like manner as wee*

Note.

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are, and yet he was not guiltie of the euill of the temptation. It is true, that for the moſt part wee are infected in ſome degree or other by it: but yet it is not impoſſible for man to be free from the euill of temptation, as that example ſhewes.

But ſecondly, thou mayeſt know whether thou bee ouercome or no, by two ſignes. For firſt, if thou feele the temptation to bee an affliction to thee, and account it *an euill day*, and art burthened vnder it, as if it were a very *buffeting* of thy bodie, thou art yet ſafe: the diuell hath no victorie, thou art not led captiue, all this while *Paul* was worſe feared then hurt, 2 Cor. 12.7,8,9. Secondly, all the while thou reſiſteſt by prayer, and wraſtleſt with it, and keepeſt thy ſpirituall weapons in thy hands, thou art the conqueror; for thou art aſſured of God, *If thou reſiſt, the diuell will flie from thee* in due time. Two ſignes.

time. Thou art neuer ouercome, till the temptation pleaſe thee,& thou reſolueſt to make no reſiſtance ſpiritually, Iam.4.8.

Queſt. But what if I be ouercome? am I not in a deſperate condition, if the temptation haue preuailed ouer me?

Anſw. Thy caſe is mournfull, but not deſperate: for *Peter* and *Dauid* were ouercome of the temptation; and though it coſt them māny teares, yet they were recouered. Chriſt hath made interceſſion for thee, and will heale thee, if thou make thy recourſe vnto him, and penitently pleade for mercie before the Throne of Grace.

CHAP. XI.

Comforts againſt our daily infirmities.

HItherto of the conſolations againſt the temptations of Sa-

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Sathan. There remaine two other diſtreſſes of the Spirit; the one ariſing from the ſenſe of daily infirmities; the other from the feare of falling away, and loſing of what we haue.

For the firſt, there are many wayes by which a Chriſtian may fence his heart againſt the diſcouragements that ariſe from the ſenſe of daily infirmities.

And theſe promiſes are of two ſorts: for they are either ſuch as giue vs arguments of conſolation in themſelues, or ſuch as withall remoue the obiections are wont to ariſe in our hearts vpon ſome particular conſideration of the manner of the infirmities in vs.

Two ſorts of promiſes.

By infirmities, I meane defects, ignorance, indiſpoſition, feare, diſcouragements, forgetfulneſſe, omiſſions, diſtractions, particular falls through frailtie, ſome kindes of euill thoughts, dulneſſe, vnchearfulneſſe, doubts, and

What is meant by infirmities.

and the euill of our good workes.

The Arguments of Conſolation, are

The comforts raiſed from the conſideration,

1. Of thy age in Chriſt.

1. There are differences in the degrees of the age of Chriſt in vs. Some Chriſtians are but weake, yong ones, lambes, babes, new formed; and God knowes it, and lookes for no more from ſuch, then what agrees to their age. Hee is a compaſſionate Father, that doth not require the ſame power of gifts in a weake Chriſtian, which he lookes for in a ſtrong.

2. Of thy condition now vnder grace.

2. It ſhould much eaſe vs to remember, that we are not vnder the Law, but vnder Grace, Rom. 6.14. We are deliuered from the rigor of the Law, God now doth not expect perfection from vs, nor accounts vs as tranſgreſſors, becauſe we are imperfect, but hath receiued vs to the benefit of the new couenant: in which, perfection is onely required in Chriſt,

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Christ, and vprightnesse in vs.

3. We may be very weake in strength and power of gifts, and yet very fruitfull: we may doe much good while we are in the infancie of grace, which the comparison of the vine (to which the godly are resembled) shewes. The vine is not the strongest of trees, and yet is more fruitfull in pleasing fruite, then many other trees, not of the field onely, but of the garden also. Now the godly are likened to the vine, Esay 27.2. to shew, that all their weaknesse notwithstanding, they may be abundant in pleasing fruite.

3. Of the fruitfulnes may be in a weake Christian.

4. The goodnesse of Gods nature should much encourage and comfort vs herein: and so if wee consider foure praises in the nature of God.

4. Of the goodnesse of Gods nature: for he is

First, he is *gracious*: he stands not vpon desert, we may *buy of him without money*; he can loue vs for his owne sake, though we be able

1. Gracious.

able no way to pleade our owne merits, Esay 55.1,2,3.

2. Mercifull.

Secondly, he is *mercifull*, yea *mercie pleaseth him*; it is no trouble to him to shew mercie, but he delighteth in it, Mica. 7.18.

3. Slow to anger.

Thirdly, he is *slow to anger*. Infirmities will not prouoke him to wrath; he can delight in vs stil, though we haue many wants and weaknesses, Psal. 103.

4. Ready to forgiue.

Fourthly, hee is readie to forgiue. If by our too much carelesnes and frequencie in offending he be vrged to displeasure, yet he is quickly pacified, a few prayers and teares in the confession of our faults, will turne away all his displeasure, so as he will *remember our iniquities no more*. Psalme 103.

5. Of the hope of strength.

5. The Lord will strengthen his owne worke in vs by his Spirit; and though grace bee but in the bud, yet *his blessing shall bee vpon our buds*, and he will make vs *grow as the willowes planted by the*

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the water-courſes: the hope of increaſe, ſhould ſtay vs againſt the preſent ſenſe of weakneſſe, Eſay 44.2,3,4.

6. There are many things comfortable to be thought vpon in Chriſt. Of many things in Chriſt: as

For firſt, he makes account to find vs ſicke, and *ſinners*, he doth not expect to find vs righteous altogether: *He came not to call the righteous, but ſinners to repentance*, Marke 2.17. 1. His opinió of vs.

Secondly, we haue ſuch an High Prieſt, as knowes how to *haue compaſſion vpon thoſe that are out of the way: he is touched with our infirmities*, he doth rather pittie vs, then hate vs for our weakneſſes, Hebr. 4.15. 2. His compaſſion.

Thirdly, his *interceſſion* couers our infirmities. *If any man ſinne, we haue an Aduocate, euen Ieſus Chriſt the righteous, who is the propitiation for our ſinnes.* He takes an order in heauen, that God ſhall not be turned away from 3. His intceſſion.

vs, he makes daily interceſſion for vs.

4. His bloud. Fourthly, his *bloud* will powerfully *cleanſe our conſcience from the deadneſſe which is in our workes*, Heb. 9. 14.

5. The imputation of his righteouſnes Fifthly, he is *the Lord our righteouſneſſe*, and that is his name by which he will be called, Ierem. 23.6. His perfect righteouſneſſe is as truly ours, as if we had performed it our ſelues: ſo as al though we be moſt vnperfect in our ſelues, yet in Chriſt God can find no fault in vs, nor ſee any tranſgreſſion: though our ſanctification be ſpotted, yet our iuſtification hath no blemiſh in it.

helpe of Miniſte- 7. The helpes God hath affoorded vs in his Miniſters, may be ſome eaſe vnto vs: though for weakneſſe we be but lambes, yet God hath prouided for vs; he hath giuen vs *ſhepheards to feede vs*, and giuen them a charge to looke to his lambes, as well as his ſheepe. The Church is compared

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pared to a nurſe with breaſts, and we haue a promiſe to ſucke out of the breaſts of her conſolations, Ier. 23.4. Eſay 56.11,12,13. Iohn 21.19.

Of diuers particular fauours God hata aſſured vs of.

8. We ſhould eſpecially be refreſhed with the conſideration of diuers particular fauours God hath aſſured vs of in his word, as

Firſt, that he will not deale with vs after our ſinnes, *nor reward vs after our iniquities*, Pſal. 103.

Secondly, that he will *ſpare vs, as a man ſpareth his ſonne that ſerueth him.* No father can ſhew compaſſion like to that which God will be bound to ſhew to his children, Mal. 3.17.

Thirdly, that the *ſmoking flaxe ſhall not be quenched*, & *the bruiſed reede ſhall not be broken*; though grace were in vs but like the heate in the weeke of the candle when the light is out, yet God hath taken order that it ſhall not

be extinguiſhed, Eſay 42.3.

Fourthly, that in all times of need we ſhall haue *acceſſe vnto the Throne of grace*, and obtaine a ſupply of all our wants; ſo as we may go boldly to aske what we need, *in the name of Chriſt, and it ſhall be giuen vs*, Hebrewes 4. vlt.

Fifthly, that he will accept of our deſires, and our will to do his ſeruice ſhall be taken for the deed, ſo as he will reckon of ſo much good to be done by vs, as we deſired and endeuoured to do: our works are as good as we deſired to haue them to be: the preparations of our hearts are reckoned with God as great things, Eſay 55. 1. Ierem. 30.2. 2.Cor.8.12.

Note.

Sixtly, that in all his dealing with vs, he will vſe vs in *all compaſſion* with a tender reſpect of our weakneſſe. Our weeping and ſupplication ſhall be accepted before him, and he will *cauſe vs*

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to walke in a ſtraight way, in which we ſhall not ſtumble, Iere. 31.9. *In all our afflictions he is afflicted. In loue, in care, in pittie*, he will *redeeme vs, and carrie vs as in the dayes of old*, Eſay 63.9. As he *hath borne vs from the wombe*, ſo will he be the ſame ſtill *vnto old age, euen vnto the gray haires*. He will carrie vs in the armes of his compaſſion: *He hath made vs, he will beare, euen he will carrie, and will deliuer vs*, Eſay 46.3,4. *He will gather the lambes with his armes, and carrie them in his boſome, and gently leade thoſe that are with yong*, Eſay 40.

Seuenthly, that he will *ſupply all our neceſſities out of the riches of his glorie*. Phil. 4.19.

Eightly, that he will paſſe by our meere frailties, and take no notice of the errors of our liues that ariſe from meere infirmities; *there is no God like vnto him for paſſing by tranſgreſſions*, Micha. 7. 18.

Ninthly, that he will ſtrengthen vs, and make vs grow in the gifts beſtowed vpon vs: *The Lord will be the hope of his people, and the ſtrength of the children of Iſrael*, Ioel 3.16. *He giueth power to the faint, and to them that haue no might, he increaſeth ſtrength: they that waite vpon the Lord ſhall renew his ſtrength*, Eſay 40. 29. 31. *He will be as the dew* to his people. *They ſhall grow as the Lillie, and caſt foorth their rootes as Lebanon. Their branches ſhall ſpread, and their beautie be as the Oline tree, and their ſmell as Lebanon. They ſhall reuiue as the corne, and grow as the vine*, Hoſh. 14. 5,6, 7.

And to aſſure all this, God would haue vs to know that he hath *married vs vnto himſelfe*, and holds himſelfe tied in the couenant of marriage with all kindneſſe and faithfulneſſe, to take the care and charge of vs for euer, Hoſh. 2.19.

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9. To conclude the first sort of promises, what knowest thou what God may bring thee vnto, notwithstanding thy weakneſſe? He can make thee to multiply as the bud of the field. He can make thee increaſe and waxe great. He can make thee *attaine vnto excellent ornaments*, Ezech. 10.7. Since thou art the branch of his planting, the worke of his hand, he may greatly glorifie himſelfe in thee, ſo *as thy little one may be as a thouſand, and thy ſmall one as a ſtrong Nation*, God can performe it in his due time, Eſay 60. 21, 22. Though thou haue but *a little ſtrength*, God hath ſet before thee ſuch *an open doore, as no man can ſhut*: and God can make thee ſtand in the loue of the truth, without denying his name when the *houre of temptation comes vpon the world*, and many of great vnderſtanding fall, Reu. 3.8,9,10.

Of what God may bring thee to.

Hitherto of the principall

conſolations in the caſe of infirmities.

CHAP. XII.

Diuers obiections are anſwered.

IT followeth that I ſhould anſwer certaine obiections which do vſually depreſſe the hearts of men, and by the trouble of which they neglect the former conſolations.

Ob. Some one may ſay, my infirmities are the more grieuous, becauſe I find affliction of ſpirit ioyned with them. Theſe terrors and paſſions vpon my heart do diſmay me, and make me doubt, thoſe comforts do not belong vnto me.

Solu. God may afflict thy ſpirit, and yet be well pleaſed with thee; yea therefore thy caſe is the more comfortable becauſe thou feeleſt the weight and burthen of

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of thy ſinnes, as the places of Scripture following, moſt euidently and comfortably ſhew: namely,

Pſalme 34. 18. *The eyes of the Lord are vpon the righteous, and his eares are open vnto their crie.*

Matth. 11. 28, 29. *Come vnto me, all ye that are wearie and heauie laden, and I will eaſe you.*

Take my yoke on you, and learne of me, that I am meeke and lowly in heart, and you ſhall find reſt vnto your ſoules.

Ieremie 31. 25. *For I haue ſatiate the wearie ſoule, and I haue repleniſhed euery ſorrowfull ſoule. And their ſoule ſhall be as a watered garden, and they ſhall haue no more ſorrow:* the latter part of the 12. verſe, &c.

Eſay 63. 9. *In all their troubles he was troubled, and the Angell of his preſence ſaued them. In his loue and in his mercy he redeemed them, and he bare them and carried them alwayes continually.*

Pſal. 31.21,22. *Bleſſed be the Lord: for he hath ſhewed his marvellous kindneſſe towards me in a ſtrong Citie.*

Though I ſaid in my haſt, I am caſt out of thy ſight; yet thou heardeſt the voyce of my prayer, when I cried vnto thee.

Pſal. 103 9. *He will not alwayes chide, neither keepe his anger for euer.*

Ob. But I offend daily.

Sol. That is clearely anſwered in Gods promiſe: For he ſaith, he *will multiply pardon*, or abundantly pardon, Eſay 57.7.

Ob. But I find I grow worſe then I haue bene, my heart is much out of order.

Sol. If there be an heart in thee deſirous to returne, there is comfort alſo againſt this diſtreſſe. The Lord will heale *thy back-ſliding*, if thou *take vnto thee words* to confeſſe thy falling away. Hoſh. 14. 2,3,4. *Behold (ſaith the Lord) I will bring it*

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health and cure, and I will cure them, and reueale vnto them the abundance of peace and truth, Ier, 33.6. There is *healing in the wings of the Sonne of righteousnesse, and ye shall go forth and grow vp as the Calues of the stall*, Malach.4.2.

Ob. But I am extremely burthened with my ignorance, this is a continuall grieuance vnto me.

Sol. There are many comforts against ignorance.

8. Constructions about ignorance in the godly.

1. It is a speciall promise of God in the new Couenant, that *he will write his lawes in thy heart, and hee will make thee to know the Lord:* thou maist goe boldly to the Throne of Grace, to beg further illumination of the Spirit of God. This is one of the suits God cannot deny.

2. God hath promised to *leade thee by a way which thou hast not knowne*: He will preserue thee by his knowledge, though thou bee vnacquainted with the way thy

thy ſelfe. He that led his people From Babel to Sion, when they ſcarce knew a foote of that long way, will leade thee in the ſtreight way from earth to heauen, if thou ſeeke a way of God as they did, Eſay 42.16.

3. We haue ſuch an *High Prieſt, as knowes how to haue compaſſion on the ignorant.* He that required that property of the High Prieſt in the Law, will much more expreſſe it himſelfe, Hebr. 5. 1,3.

4. This muſt be thy glory, and the crowne of reioycing, that though thou be ignorant of many things, yet thou *knoweſt God, and Chriſt* crucified, and *this is eternall life*, Iohn 17.3.

5. The Miniſters of the Goſpell are ours, and therefore if we attend vpon the Word, and continue in it, we ſhall know the truth: their inſtructions ſhall be daily diſtilled into thy heart like drops of raine, 1. Cor. 3.22,23.

6. The

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6. *The annointing thou haſt receiued, ſhall teach thee all needfull things, and leade thee into all truth,* I. Ioh. 2. 27.

7. There is a ſeed of heauenly doctrine caſt into thy heart, *which ſhall euer remaine* in thee. It is indelible, it cannot be blotted out, 1 Ioh. 4. 9.

8. Laſtly, knowledge is the gift of Chriſt, and as we know that he is come, ſo *we beleeue that he will giue vs vnderſtanding, that we may know him that is true, and we are in him that is true; euen in his Sonne Ieſus Chriſt: this is the true God, and eternall life*, 1. Iohn 5. 20.

Ob. But we want or haue loſt the meanes of knowledge; our teachers are taken from vs.

Sol. It is true; *Where viſion faileth, the people faint*, but yet:

1. After God *hath giuen you the bread of affliction, and the water of aduerſitie, he will reſtore teachers, and no more reſtraine inſtruction,*

ſtruction, Eſay 30.20.

2. Though thou ſee no way of helpe, yet thou knoweſt not how God can prouide: *He can open Riuers on the tops of mountaines*, and he maketh the wilderneſſe a ſtanding poole, when his people thirſt and crie vnto him, Eſay 41.17,18.

2. If ordinarie meanes faile and be denied, God will then ſupply of his Spirit, and make that meanes which is left, to ſuffice for thy preſeruation and building vp, Philip.1.9.

Now that there may be the more abundant ſupport vnto our hearts in this caſe of infirmities, I will open two places of Scripture that do meete with the moſt obiections of our hearts.

The full explication of the words in Exod. 34.6.7.

The firſt is, Exodus 34.6,7. where the Lord proclaimeth the goodneſſe of his nature, that all men may take notice of it, and giue him the praiſe of his rich grace, where he ſo deſcribeth the

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the Lord, that in his titles he giueth an answer to many obiections.

1. If thou say, thy infirmities may alienate the Lord from thee:

He answers, that he is *Iehouah*, alwaies the same, vnchangeable. He will not alter his loue towards thee, but loue thee to the end: and for the more assurance, he repeated that title twice, because he knowes, we most doubt of that, and haue most neede to be succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclination to sinne, or strange temptations, or great impediments, or many aduersaries and discouragements:

He answers, that he is *God*, or strong; to signifie that nothing shall hinder the worke of his grace towards thee, but he will keepe thee by his power, and make

make his grace ſufficient for thee.

3. If thou ſay, he is of pure eyes, and cannot but diſcerne thy faults, and ſinne is ſin in the ſight of God.

He anſwers, that he is *mercifull.*

4. If thou ſay thou deſerueſt no ſuch mercie.

He anſwers, that he is *gracious*, and doth not ſtand vpon deſert. He will ſhew mercy, not becauſe thou art good, but becauſe he is good.

5. If thou ſay, the daily repeating and renewing of thy ſinnes may prouoke him, though he be mercifull and gracious.

He anſwers, that he is *long-ſuffering.*

6. If thou ſay, thou haſt many defects and wants to be ſupplied,

He anſwers, that he is *full of goodneſſe.*

7. If thou ſay, thou art aſha-

med

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med of thy ignorance, which is more then can be conceiued.

He anſwers, that he is *aboundant in truth* to ſupply thy defects and to performe his promiſe, though thou haue but a little faith.

8. If thou ſay, thou doeſt beleeue that God is all this vnto ſome men; and that *Abraham* and *Dauid*, and others that were in great fauour with God, haue found all this: but for thy ſelfe, thou art ſo vile a creature, and ſo meane a perſon, as it is not for thee to expect ſuch great things of God.

He anſwers, that he *keepes mercie for thouſands*. He hath not ſpent all vpon *Dauid*, or the Patriarks, or Prophets, or Apoſtles, or Martyrs, or Miniſters; but he hath an Ocean of goodneſſe ſtill to be ſhewed, without reſpect of perſons, to all that come vnto him for mercie.

9. If thou yet ſay, thou art guiltie

guiltie of diuers ſorts of ſinnes, and that it is not one offence onely, but many that lie vpon thee, and ſome of them ſuch as thou dareſt not name, they are ſo vile.

He anſwers, that *he forgiues iniquitie, tranſgreſſion, and ſinne*, that is, all ſorts of ſinnes, of nature, of weaknes, or of preſumption.

10. If any other ſhould ſay, this is a doctrine of libertie, and may embolden men to ſinne:

He anſwers to that, he will by no meanes cleare the wicked, thoſe are fauours onely he will declare to the penitent, that are wearie of their ſinnes, and would faine offend no more.

The full explication of the words in Ezeck. 36. 25 &c.

2. The ſecond place is, Ezek. 36. 25. and 7. where many obiections are euidently anſwered, the conſolations being fitted of purpoſe, ſo as euery word almoſt preuents ſome doubt might ariſe in mens minds: as

1. Ob.

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1. *Ob.* I am exceeding lothſome, and a creature extremely filthy in reſpect of my ſinnes.

Sol. I will powre cleane water vpon you; that is, I will waſh your ſoules in the fountaine of my grace, and both forgiue you, and ſanctifie you.

2. *Ob.* Oh it cannot be that any meanes ſhould do me good, I am ſo totally defiled.

Sol. Ye ſhall be cleane: it is eaſie for God to cleanſe vs, it is our owne vnbeleefe hinders vs: God hath promiſed our cleanſing.

3. *Ob.* O but my ſins are great and groſſe ſinnes, I haue offended more grieuouſly then other men.

Sol. From your Idols and from your filthineſſe will I cleanſe you; though thy ſinnes were as great as idolatrie in the firſt Table, or whoredome in the ſecond, yet God can forgiue and ſanctifie thee.

4. *Ob.* But my nature is ſo bad, that

that if I were forgiuen, I ſhould offend againe.

Sol. A new heart will I giue thee; where God forgiues our ſinnes, he giues vs another diſpoſition, and changeth our natures, verſe 2. 6.

5. *Ob.* O, but I am ſo ignorant, I cannot but offend.

Sol. A new ſpirit will I put within you; he will giue vs vnderſtanding and wiſedome.

6. *Ob.* But I am ſo dull and hard-hearted, that I am not ſenſible of my owne diſtreſſe or wants, and cannot be affected with the excellency of the goodneſſe or promiſes of God.

Sol. I will take away the ſtonie heart out of your bodie; God will cure vs of hardneſſe of heart.

7. *Ob.* But if my heart were ſoftned, and that I had ſome feeling, it would grow hard and ſenſleſſe againe.

Sol. I will giue you an heart of fleſh.

8. *Ob.*

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8. *Ob.* O, but if all this were done for me, yet I know not how to order my ſelfe, and what to do to go on in a religious courſe of life.

Sol. I will put my Spirit within you, verſe 27.

9. *Ob.* If the Lord do giue me his Spirit, yet I feare I ſhall not be ruled by it, but offend and grieue the Spirit of God, through ignorance and want of ſtrength.

Sol. I will cauſe you to keepe my ſtatutes, and ye ſhall keep my iudgements, and do them: The Lord will worke our workes for vs, and teach vs to obey, and giue vs power to do what he commandeth.

10. *Ob.* I finde a maruellous vnfitneſſe in the very things of my outward eſtate.

Sol. Ye ſhall dwell in the land; the Lord will bleſſe vs in outward things, as well as in ſpirituall.

11. *Ob.*

11. *Ob.* But when I come to vse the creatures, me thinks I see such vnworthinesse in my selfe, that I am almost afraid to meddle with them.

Sol I gaue the land to your fathers: you hold these outward blessings not by your deserts, but by my gift; and my gift is ancient, I bestowed these things on your fathers.

12. *Ob.* It may be so; our fathers were in couenãt with God, and more eminent men, and more worthy then we.

Sol. Ye shall be my people, and I will be your God; Gods couenant of grace is with the fathers and their generations after them: if he haue bene thy fathers God, he will be thy God also, and thou shalt be of his people.

13. *Ob.* O, but I find such daily sins, and I am polluted in euery thing I do, I am many wayes vncleane.

Sol. I will also saue you from your

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your vncleanenesse: God will multiply pardon, he will forgiue vs, and comfort vs against our sins after calling.

14. *Ob.* But how shall I beleeue all this? for I see, God hath plagued vs by famine, scourged vs with great want, which still lies vpon vs.

Sol. I will call for the corne, and increase it, and lay no more famine vpon you, and I will multiply the fruite of the trees, and the increase of the field, &c.

15. *Ob.* But is there no condition on our part?

Sol. Yes, for all this shall be done vnto you, *when you remember your owne euill wayes, and your doings that were not good, and shall lothe your selues for your iniquities, and for your abominations.* These comforts belong to vs, when we are throughly displeased with our selues for our faults. And besides, *for all this must the Lord be sought vnto*; we shall obtaine all, or

or any of theſe, but we muſt aske firſt, verſe 31.37.

CHAP. XIII.

Shewing how a godly man may comfort himſelfe againſt the feare of falling away.

HItherto of the comforts againſt our daily infirmities. The conſolations againſt the feare of our falling away follow.

We may three wayes comfort our ſelues againſt this feare, namely, if we conſider God, or Chriſt, or our ſelues.

1. In God there are two things of excellent obſeruation, both of them expreſt in the Scriptures. The firſt is, that he hath vndertaken to preſerue vs from falling away. The ſecond ſhewes vs diſtinctly, how he will per-

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performe this.

For the first, that God will keepe vs from falling away, we haue foure things to assure vs.

Foure things may assure vs that God will keepe vs from falling away.

First, *the promises of God* directly to that end: for hee assures vs, that *his Elect shall enioy the worke of their hands, and shall not labour in vaine*, Esay 65. 22. 23. *The smoking weeke shal not be quenched, nor the bruised reed broken*, Esa 42 *Not one of them shall be lacking* in the whole flocke, Ierem. 23. 4. *God will build them, and not plucke them downe, he will plant them, and not pull them vp*, Ierem. 24. 6. *Hee will confirme vs*, in and to the end, *that we may be blamelesse in the day of our Lord Iesus Christ: for God is faithfull, who hath called vs to the fellowship of his Sonne Iesus Christ our Lord.*

1. His promises.

1 Cor. 1. 8. 9.

Secondly, the *Decree of God*, concerning which the Apostle saith, *That the foundation of God remaineth sure: he knoweth who are his.* Though *Hymeneus* and *Phi-*

2. His decree.

letus fall away, yet none that call vpon the name of the Lord, and depart from iniquitie, can euer be loſt, 2. Tim. 2. 19.

3. Three attributes in God, viz.

Thirdly, the attributes of God: and ſo there be three things in God may wonderfully ſettle vs againſt this feare. The one is, *his faithfulneſſe*. The other is *his power*. The third is *his immutable loue*: All three are laid to pawne for the performance of this preſeruation, & ſo pleaded in Scripture. For his faithfulneſſe, the Apoſtle thence concludes, that the godly ſhall be confirmed to the end, as was alledged before, 1. Cor. 1. 8, 9. and ſo he reaſoneth writing to the Theſſalonians: *The Lord is faithfull, who ſhall ſtabliſh you, and keepe you from euill*, 2. Theſſ. 3. 3. And of the power of God theſe places ſpeake, *Wee are kept by the power of God to ſaluation*, 1. Pet. 1. 5. *I know* (ſaith *Paul*) *whom I haue beleeued, and I am perſwaded that he is able to keep*

His faithfulneſſe.

His power.

that

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that which I haue committed to him against that day, 2 Tim. 1. 12. *Now vnto him that is able to keepe you from falling* (saith *Iude*) *and to preserue you faultlesse before the presence of his glory, with exceeding ioy: to the onely wise God our Sauiour, be glory, and maiesty, dominion and power, now and euer*, Iude 24. and for the loue of God, that it is vnchangeable, there is a parent proofe. *Whom he loueth, he loueth to the end*, Ioh. 13. 1. so as we may be confident in this, that *he which hath begun a good worke in vs, will performe it till the day of Christ*, Philp. 1. 6. His loue.

Fourthly, we haue the seale of God for it, and he hath giuen vs earnest, that we shall certainly enioy the inheritance purchased for vs. And thus euery one that beleeueth, is *sealed by the holy Spirit of promise*, which is *our earnest*, Ephes. 1. 14, 15. and therefore wee shall bee established, 2 Cor. 1. 22. 4. His seale.

Now for the ſecond; If any aske how God will do this?

I anſwer, that the Scripture ſhewes how this will be performed thus: For

What God will do to keepe vs from falling away.

1. *God will not caſt off his people*, he will neuer forſake his inheritance, Pſal.94.14. 1 Sam.12. 22. *For the Lord loueth iudgement, and forſaketh not the Saints, and therefore they are preſerued for euer*, Pſal.37.28.

2. *God will put his feare into their hearts, that they ſhall not depart from him*: For this is his Couenant with his people, that *hee will not turne away from them, to do them good, and he will put his feare into them, that they ſhall not depart from him*, Ier.32.40.41.

3 To make all the ſurer, hee *will put his Spirit into them, which ſhall leade them into all truth, and cauſe them to keepe his ſtatutes, and to doe them*, Ioh.14.Ezech.36.

4. He will vphold them, and order their wayes, and keepe their

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their feet, that they fall not. *The steps of a good man are ordered by the Lord, and hee delighteth in his way: Though he fall, he shall not vtterly be cast downe: for the Lord vpholdeth him with his hand* Psal. 37. 23, 24. *He holdeth our soule in life, and suffereth not our feet to bee moued,* Psal. 66. 9. *He will keepe the feet of his Saints.* 1 Sam. 2. 9.

5. Lastly, God will worke their workes for them, and continually assist them with his presence, and blessings, Esay 26. Ezech. 36. Phil. 2. 13. And thus the comforts that we may gather from God.

Three things in Christ may comfort vs.

Now secondly, in Christ there are three things may minister much establishment in our hearts against this feare.

1. His intercession.

1. His intercession: hee hath specially prayed for vs, that God would *keepe vs from euill,* Ioh. 17. and therefore is *able to saue vs to the vttermost, because he euer liueth to make intercessiõ for vs,* Heb. 2. 25

2. His office herein.

2. The consideration of his office herein. It is his worke to be *Omega* as well as *Alpha*, to be the *finisher* of our faith, as well as the *author of* it: He is the end as well as the *beginning*, Reue. 21.6. Heb. 12.2.

3. His power.

3. The power of Christ. *None can take vs out of his hand*, Ioh. 10. and as was said before, *he is able to saue vs to the vttermost*, Hebr. 7.25.

Thus of the consideration of Christ also.

3. Things in our selues may comfort vs.

Now thirdly, in our selues we may looke vpon three things, as we are in the estate of grace.

For first, we *are borne againe to a liuely hope of an immortal inheritance reserued for vs in heauen:* Our new birth intitles vs to heauen, and it is kept for vs, and our *hope is liuely*, 1 Pet. 1.3.

Secondly, *our seed abideth in vs:* It cannot be blotted out. *Hee that is borne of God, sinneth not, because his seed remaineth in him.* 1 Iohn

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1 Iohn 3. 9.

Thirdly, *eternall life* is begun in vs, Ioh. 17. 3. Now if it be life eternall, how can it end? How can we fall away from it? Naturall life may end, but Spirituall life can neuer end.

CHAP. XIIII.

Promises that concerne Prayer.

HItherto of Promises that concerne affliction. And in as much as my purpose was but to fence the godly man (setled in his iustification) against the grieuances which might befall him in respect of afflictions, during the time of his pilgrimage here, I shall end with the discourse of those promises: saying that I will giue a taste of the last sort of promises, *viz.* such as are encouragements to holy graces or duties.

I will not inſtance in the promiſes made to the loue of God, to meekneſſe, to ſuch as ſeeke God, to the loue of the word, & the like: but onely I will open the promiſes made to the prayers of the godly, and the rather, becauſe Chriſtians are moſt troubled about their prayers.

Thoſe promiſes referred to three heads.

The promiſes that concerne prayer, may be referred to three heads; For either they are ſuch as aſſure vs that God will heare the prayers of his ſeruants, or they ſhew vs, what in prayer he will heare: or elſe they deſcribe the wonderfull goodneſſe of God in the manner how hee will heare. For the firſt, that the Lord will certainly heare prayer, theſe places of Scripture do moſt comfortably aſſure vs.

Eſay 58.9. *Then ſhalt thou call, and the Lord ſhall anſwer: thou ſhalt crie, and he ſhall ſay, Here I am.*

Matth. 21, 22. *And whatſoeuer ye ſhall aſk in prayer, if ye beleeue, ye*

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ye ſhall receiue it.

Iohn 14. 13. *And whatſoeuer ye aske in my name, that will I doe, that the Father may be glorified in the Sonne.*

1 Iohn 3.14,15. *And this is the aſſurance that wee haue of him, that if we aske any thing according to his will, he heareth vs.*

And if we know that he heareth vs, whatſoeuer we aske, wee know that we haue the Petitions that wee haue deſired of him.

Iob 22.27. *Thou ſhalt make thy prayer vnto him, and he ſhall heare thee, and thou ſhalt render thy vowes.*

Iob 33.26. *He ſhall pray vnto God, and he will bee fauourable vnto him, and he ſhall ſee his face with ioy, for he will render vnto man his righteouſneſſe.*

Pſal. 34.15.17. *The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.*

The righteous crie, and the Lord heareth them, and deliuereth them

out of their troubles.

Pſal.50.15.*Call vpon me in the day of trouble,ſo will I deliuer thee, and thou ſhalt glorifie me.*

Iohn 15.16. *That whatſoeuer ye ſhall aske of the Father in my name, he may giue it you.*

Iohn 16.23. *And in that day ſhall ye aske me nothing: Verily,verily I ſay vnto you, whatſoeuer yee aske the Father in my name,he will giue it you.*

For the ſecond, it may much comfort vs, if we conſider that God will not onely heare our prayers in generall, but our voice, Pſal.5.3.Our very deſires, Pſalm.10.17. Our teares Pſalm. 39. 12. The very naming of Chriſt ſhall not be done without regard, 2 Tim.2.19. Our groaning,Pſal 102.10. When we are deſtitute of words to expreſſe our ſelues, our groaning, our teares, yea the very deſires of our hearts is an effectuall prayer to God. He doth not looke what

wee

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we do say, but what wee would say. If wee come like little children, and but name our Fathers name, and cry, making moane, it shall be heard.

3. But in the third point appeares the wonder of his compassion: For

1. God will heare without *despising their prayer*, Psalme 102. 17.

2. Hee will *not reproach* them, nor hit them in the teeth with what is past, or their present frailties, Iam. 1.5.

3. He will *prepare their hearts* too: he will as it were helpe them to draw their petitions, Psal. 10. 17.

4. He takes *delight in hearing* their prayers, Prou. 15.8.

5. Hee *lookes from heauen* of purpose to heare their groanes, Psal. 102.19.20. *His eares are open*, there is not the least impediment in his hearing, Psal. 34.15. It is his very nature to be a *God*

that

that heareth prayers: It is not contrary to his diſpoſition, Pſal. 65. 1

6. He thinkes thoughts of peace, to giue an end, and expectation, Ierem. 29. 11, 12, 13.

7. He will be *plenteous in mercie*, to them that call vpon him, Pſal. 85. 5. Iam. 1. 5. He giueth liberally.

8. He will *anſwer them*, and ſometimes ſhew them *wondrous things, which they know not*, Ierem. 33. 3.

9. Hee will refreſh them alſo with much ioy and comfort of heart: *He will be* many times, *as the dew* vnto their hearts, Iob. 33. 26.

10. It is a ſingular compaſſion that he will heare euery one that comes with petitions to him, he will except no man: all ſhall be heard *whoſoeuer asketh* ſhal haue, Mat. 7. 7 Luk. 11. 10.

11. It is yet more compaſſion, that God will heare them in all they aske, *whatſoeuer they deſire* of

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of him in the name of Christ: They may haue what they will, Mark.11.24.Ioh.15.7.

12. *The spirit shall helpe their infirmities*, when *they know not what to pray for as they ought*, Ro. 8.26.

13. God will crowne the prayers of his seruants with this honour, that they shall be the signes both of their sanctification, and of their saluation, Ioh.9.31. Ro. 10.13. If God heare their prayers, he will receiue them vp to glory.

14. Lastly, the Lord shewes a wonderfull compassion in the very time of hearing prayer: he will heare *in the morning*, Psal.5. 3. In the very season, *the due time*, when we are in trouble: yea so, as he will in our affliction in a speciall manner let vs know, that he is our God, and that hee will deliuer vs, Zach.13.9. Psal. 51,15. and 91.15. *He is ready to be found*, Psal.47.1. *Daniels* prayers

ers were heard from the very firſt day he made them, Daniel 10.12 yea God will heare vs *while wee ſpeake vnto him, and anſwer vs before we can expreſſe* our ſelues vnto him many times, Eſa.65.24. Yea the Lord heareth the prayers of his people, euen when they thinke they are caſt out of his ſight, Pſal. 31,32.

FINIS.

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THE RVLES OF A HOLY LIFE.

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TO THE NOBLE AND RELIGIOVS LAdie, the Ladie *Marie Vere*, *increaſe of ioy and peace in beleeuing.*

MADAM,

IT was moſt truly ſaid by the Apoſtle of the Gentiles: *Godlineſſe is great gaine*; importing thereby that if a man would bee incited to the care to get any thing, for the profite might come thereby, it ſhould bee *godlineſſe*. No skil in the world being comparable to that skill of being able to leade a godly life, for the ſure; and

and ſpeedie, and matchleſſe gaine it wil bring vnto a man. For, (beſides that it onely hath the promiſe of a better life)godlineſſe were to be deſired, and with all poſſible diligence to be ſought after,for the very gain of it in this life. For (to omit the conſideration of the fauour it breeds with God, and the vnſpeakable treaſures of the grace of Chriſt, which alwaies goe with it) it were to be deſired for the immediate effects it workes vpon men in it ſelfe. For if men loue themſelues, what ſhould they deſire more then that which tends to make themſelues perfect ? What ſhould it aduantage a man to haue all things good about him, if himſelfe be ill and vile ? If men, that were onely

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onely guided by the light of nature, could (ſome of them) ſee clearly, that nothing was ſo good for a man, as to liue well (when yet they knew no other liuing well, then what was preſcribed in their naked and naturall Ethickes,) then how much more happy muſt it bee for a man to liue a *religious life*, by which hee is brought more neare to God himſelfe, and farre aboue the conditiõ of any natural man? Yea, if there were no more to bee had by it, but the peace and reſt it bringsvnto a mans heart, it were aboue all outward things to bee deſired. For no man walks ſafely, that walkes not religiouſly; nor can any actions of men produce any ſound tranquillitie and reſt of heart, but ſuch actions

actions as are preſcribed by true Religion. What ſhall I ſay? If for none of theſe, yet for it ſelfe were a godly life to bee had in ſingular requeſt. For if men, with much expence of outward things, ſeek but the skill of diuers naturall and artificiall knowledges, and thinke it worth their coſt but to be able to attaine theſe Skils? how much more ought man to bee at the paines, yea and coſt too (if it were required) to get this admirable *skill to liue a religious life*? This moſt gainfull ſubiect is intreated of in this litle Volume. I may truly ſay, that almoſt euerie ſentence in this litle Treatiſe, leades vs to much and rich treaſure, if the promiſes belonging to each dutie were annexed thereunto:

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to: and therfore no Christian that loues his owne soule, should thinke much of the paines of learning or practising these Rules.

I shall not need to exhort your Ladiship to the heartie care of those things you haue been taught of God (long since) to profit, and haue learned Iesus Christ, as the truth is in him: your sincere profession and practise hath manie witnesses; and since you beleeued the Gospell of saluation, and were sealed by the Spirit of promise, you haue a Witnesse within your selfe, which will not faile in life or death to pleade your abundant consolation. When I intreate of pietie, righteousnesse, mercie and temperance, I intreate of things you

you haue aboue many profited in.

I haue preſumed to dedicate theſe Directions to your Ladiſhip, and not without reaſon: you haue heard the preaching of them with ſpeciall attention, and haue been a principal perſwader to haue them publiſhed for the common good, Being many ways bound to acknowledge your Ladiſhip amongſt my beſt hearers and friends, I cannot but beſeech your Ladiſhip to accept of this ſmall teſtimonie of my vnfained obſeruance of your many prayſes in the Goſpell, and as a pledge of my thankfulneſſe for all your workes of loue to me and mine,

The God of Glory, and Father of our Lord Ieſus Chriſt, make

make you abound yet more and more in all the riches of his grace in this life, and fill you with the comforts of the blessed hope of the appearing of Iesus Christ.

Your Ladiships in the seruice of Iesus Christ, to be euer cõmmanded,

N. BIFIELD.

The Contents of the whole Booke.

Chapter 1. page 441. to the 448.

THe Scope of the whole Booke is, to shew briefly the choyfest Rules of life of all sorts.

Some obiections against this course answered, and the warrant and profit of it shewed.

The easinesse of the course, with some generall Direction.

Chap. 2. p. 448. to 470.

THe Rules are either generall or particular.

The generall Rules concerne either the helpes to an holy life, or the manner of wel-doing.

He that would prepare himselfe to an holy course of life, must do diuerse things, and auoyde diuerse things.

The things he must do are these:

1. *He must be sure he hath repented, and doth beleeue.*

2. *He must get knowledge how to do well: and that he may attaine knowledge:*

1. *He must esteeme it.*

2. *He must not consult with flesh and blood.*

3. *He must redeeme the time.*

4. *He must be wise for himselfe.*

5. *He must be swift to heare.*

6. *He must studie onely profitable things.*

7. *He must striue to increase in knowledge.*

8. *Hee must propound his doubts.*

9. *He must be rightly ordered towards*

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towards his Pastor, to pray for him, and obey him, and not discourage him.

3. He must auoyde ill compa-nie.

4. He must resolue to practise these rules.

5. He must order his outward calling so, as he be freed from all needlesse incombrances.

6. He must keepe company with such as do liue well.

7. He must not be a seruant of man.

8. He must accustome himselfe to the thoughts of the comming of Christ.

9. He must not regard what the multitude doth.

10. He must carefully remember to be in all things thankefull to God.

11. He must study to be quiet.

12. He must be carefull to go on in a direct course.

13. He must reade the Scriptures daily.

14. *He must be carefull to preserue his first loue.*

15. *He must especially striue for such good things as would make him most excellent in his place and calling.*

16. *He must be often in the duties of mortification.*

17. *He must obserue the opportunities of well doing.*

18. *He must be carefull of keeping the Sabbath.*

19. *He must often meditate of the examples of the godly that excell in holinesse.*

20. *He must daily pray God to direct him.*

Chap. 3. p. 470. to 475.

THus of what he must do: what he must auoyde followes; and so he must take heed,

1. *Of careleſneſſe.*

2. *Of raſhneſſe.*

3. *Of carnall confidence.*

4. *Of haſting to be rich.*

5. *Of*

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5. *Of distrustfull feares.*
6. *Of adding to, or taking from the word of God.*
7. *Of contempt of reproofe.*
8. *Of beholding of vanitie.*
9. *Of the beginnings of sinne.*

Chap. 4. p. 475. to 491.

Nine things to be euer in our minds, that in generall concerne the manner of well-doing: for in all good workes we must shew:
1—1. *Zeale.*
2—2. *Sinceritie, which hath in it:*
Truth,
Respect to all Gods commandements,
A right end,
Obedience without obiecting,
Obedience in all companies.
3. *Constancie, when wee do good.*
Without wearinesse.
Without discouragement.

Without resistance.
Without wauering.
Without declining.
4. *Feare.*
5. *Simplicitie: which is,*
To rest vpon the word for the forme of holinesse and happinesse.
To be harmelesse.
To be simple concerning euill.
To loue goodnesse for it selfe.
To be meeke and lowly minded.
So to feare God, as not to enuie the wicked.
6. *Circumspection, which hath in it,*
A respect of lesser commandements,
Abstaining from appearance of euill,
Obseruation of the circumstances of things,
Vnrebukeablenesse,
Auoyding euill when good might come of it.
7. *Growth, which hath in it,*

Abounding

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Abounding in goodnesse.
Finishing of holinesse.
Progresse.
8. *Moderation, to be neither iust nor wicked ouermuch, which is expounded at large.*

Chap. 5. p.491. to 499.

THus of the generall Rule; the particular rules concerne either God, or other men, or our selues.

Our whole duties to God concernes either his loue, or his seruice.

The loue of God must be considered, either in the foundation of it, or in the exercise of it.

The foundation of the loue of God, is the knowledge of God.

The Rules about the knowledge of God, concerne either the right conceiuing of his Nature, or our acquaintance with God.

That we may conceiue aright of the Nature of God:

1. *Wee must cast out all likenesses.*

2. *We must striue to conceiue of him according to his speciall praises in his word.*

3. *We must bring with vs the faith of the Trinitie.*

4. *We may helpe our selues by thinking of the Godhead in the humane Nature of Christ.*

5. *We must get cure for Atheisticall thoughts.*

That we may be acquainted with God.

1. *Wee must prepare our hearts.*

2. *Wee must beg acquaintance by prayer, praying with all our hearts, and early, and constantly.*

3. *Wee must giue our selues to God.*

Chap. 6. p. 499. to 515.

THus of the foundation of the loue of God: the Rules that con-

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concerne the exercise of our loue to God, either shew vs how to manifest our loue to God; or how to preserue it.

We manifest our loue to God,

1. *By auouching him to be our God.*

2. *By prouiding him a place to dwell with vs.*

3. *By louing Iesus Christ.*

4. *By walking with him, which hath fiue things in it.*

5. *By honouring God: and we honour him,*

By seeking his kingdome first.

By open profession of his Truth.

By grieuing for his dishonour.

By directing all our actions to his glorie.

By suffering for his sake.

By honouring such as feare him.

By hating his enemies.

By speaking of his truth with all reuerence.

By free-will offerings.

By praysing him: where di-

uerſe Rules.

6. *By truſting in him: and this truſt in God we ſhew:*

By relying vpon his mercie for our ſaluation.

By committing all our workes to his bleſſing.

By beleeuing what he ſaith.

By ſtaying vpon him in all diſtreſſes, praying to him, and caſting our care vpon him, and relying vpon his helpe,

Without leaning to our owne vnderſtanding:

Without murmuring,

Without feare,

Without care,

Without vſing ill meanes.

7. *By obeying him.*

In the manner alſo of our manifeſting our loue to God, we muſt do it,

1 *With feruencie.*

2. *With feare: and our feare of God we ſhew,*

By awfull thoughts of God.

By departing from euill.

By

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By all reuerence of mind.
By not fearing men.
By remembring his presence.
By trembling at his iudgements.
By humilitie in the vse of his Ordinances.
By the reuerend vse of his very Titles.

Chap. 7. p. 515. to 522.

THus of the manifestation of our loue to God: for the preseruation of our loue to God.
1. *We must separate our selues from all others to be his.*
2. *We must beware that we forget not God.*
3. *We must edifie our selues in our holy faith.*
4. *We must pray in the holy Ghost.*
5. *We must waite for the coming of Christ.*
6. *We must seeke his speciall presence in his Ordinances.*
7. *We must preserue the Truth*

he hath deliuered to vs.

8. *Wee must studie his prayses.*

9. *We must studie to reioyce in God, which containes in it 4. things: where eight rules to obtaine this ioying in God.*

Chap. 8. p. 522. to 525.

THus of our loue to God: his seruice followes, and the rules about the seruice of God, concerne either the parts of his seruice, or the time of it.

The rules that concerne the parts of Gods worship, are either generall to all parts, or speciall.

Nine things to be remembred in all parts of Gods worship:

1. *Preparation.*

2. *Godly feare.*

3. *Penitencie.*

4. *Griefe that others serue not God.*

5. *That all be done in the name of Christ.*

6. *Prece-*

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6. *Precedencie before other businesses.*

7. *That we serue him with all our hearts.*

8. *Desire to please him.*

9. *Detestation of what might draw vs from his seruice.*

Chap. 9 p. 525. to 531.

THe speciall Rules concerne either his publicke seruice or the particular parts of his seruice: Vnto the publicke seruice,

All must come,

With speciall reuerence,

And zeale: and this zeale to be shewed sixe wayes.

And with our consent.

With speciall gladnesse before God,

And trusting in his mercie,

And thankefulnesse for all successes.

Chap.

Chap. 10. p. 531. to 536.

THe ſpeciall parts of Gods worſhip, are,

1. Hearing: where the rules concerne vs.

1. Before hearing.

A reſolution to denie our owne wits and affections.

A meeke and humble ſpirit.

2. In the time of hearing;

Speciall attention.

Prouing of the doctrine.

3. After hearing;

1. Meditation.

2. Practiſe.

Chap. 11. p. 536. to 543.

2. THe Sacraments, which are, either Baptiſme or the Lords Supper.

Concerning Baptiſme we haue diuerſe things to do:

1. About our children to preſent them to Baptiſme,

In due time.

In

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In faith.
With thankefulnesse.
2. *About our selues, to make vse of our owne Baptisme,*
In case of doubting,
In the case of temptation to sinne, where our Baptisme serues for vse three wayes;
In the case of doubting of our perseuerance.
3. *About others, to acknowledge the Baptized.*

Chap. 12. p. 543. to 546.

Concerning the Lords Supper, we are charged with,
1. *Examination.*
2. *The discerning of the Lords Bodie.*
3. *The shewing forth of the death of Christ.*
4. *The vowes of louing the godly.*
5. *Reconciliation.*
6. *Vowes of holy life.*

Chap.

Chap. 13. p. 547. to 550.

3. PRayer: about which the Rules are,

1. Thy words must be few.

2. Thy heart must be lifted vp: which hath three things in it; vnderstanding, freedome from distractions, and fervencie.

3. Thou must vse all manner of prayer.

4. Thou must perseuer in prayer.

5. Thou must be instant, without fainting or discouragement.

6. With supplications for all sorts.

7. In all things thou must giue thankes.

Chap. 14. p. 550. to 554.

4. READing the Scriptures: the rules are:

1. Reade daily.

2. Meditate of what thou readest.

3. Conferre vpon it.

4. Resolue to obey.

Chap.

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Chap. 15. p. 554. 555.

5. *Singing of Psalmes, the rules are,*

1. *Teach one another by Psalmes.*
2. *Sing with the heart.*
3. *Sing with grace.*
4. *Make melodie to the Lord.*

Chap. 16. p. 555. to 558.

6. *Vowes: the rules are,*

1. *Before thou vow, consider.*
2. *When thou hast vowed, deferre not to pay.*

7. *Swearing: the rules are,*

1. *Sweare not by any thing which is not God.*
2. *Sweare in truth.*
3. *Sweare in iudgement.*
4. *Sweare in righteousnesse.*

Chap. 17. p. 558. to 560.

8. *Fasting: the rules concerne,*

1. *The strictnesse of the abstinence.*

2. *The*

2. *The humbling of the soule.*

Chap. 18. p. 560. to 566.

HItherto of the parts of Gods worship. The time followes, which chiefly is the Sabbath: and the rules about the Sabbath, concerne,

1. *The preparation to it:*
End thy worke.
Auoide domesticall vnquietnesse.
Cleanse thy selfe.

2. *The celebration of it: where is prescribed,*

1. *Rest from all worke.*
2. *Readinesse and delight.*
3. *Care and watchfulnesse.*
4. *Sinceritie to be shewed.*
By doing Gods workes with as much care as our owne.
By obseruing the whole day.
By auoyding the lesser violations of the Sabbath.
5. *Faith, by trusting vpon his blessing.*
6. *Discretion.*

Chap.

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Chap. 19. p. 566. to 570.

Hitherto of the rules that concerne our carriage towards God. Towards man followes: and so either towards all men, or towards some men.

The rules that order vs in our carriage towards all men, concerne either righteousnesse or mercie.

The rules that concerne righteousnesse, either order vs in company, or out of companie.

In companie, we must be ordered, either in respect of Religion, or the sinne of others, or the way how to carrie our selues inoffensiuely.

For matter of Religion, looke to it,

1. *That thou take not vp the name of God in vaine.*

2. *That thou auoide vaine ianglings, about doubtfull disputations, or curious questions, or vnprofitable reasonings.*

3. *If thou be asked a reason of thy hope, answer with all reuerence and meekenesse.*

4. *Let*

4. *Let thy communication be yea, yea, and nay, nay.*

Chap. 20. p. 570. to 574.

AS *for the faults of others,*

1. *Iustifie not the wicked, nor condemne the righteous.*

2. *Conuerse without iudging.*

3. *Walke not about with tales.*

4 *Reproue but hate not.*

5. *Passe by frailties.*

6. *Giue soft answers.*

Chap. 21. p. 574. to 582.

THat *thou mayest conuerse inoffensiuely, thou must looke to three things, humilitie, discretion, and puritie.*

Vnto the humilitie of thy conuersation, belong these rules:

1. *Be soft, shew all meeknesse to all men.*

2. *Hearken to the words of those that are wise.*

3. *Stand not in the place of great men.*

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Vnto the discretion of thy conuersation, belong these rules.

1. *Speake what is acceptable.*
2. *Auoide those that cause diuisions.*
3. *Make no friendship with the angrie man.*
4. *In the euill time be silent.*
5. *And communicate not thy secrets.*
6. *Withdraw thy foote from thy neighbours house.*
7. *Restraine thy passions.*
8. *Blesse not thy friend with a loud voice.*

Vnto the puritie of thy conuersation, belong these rules:

1. *Refraine thy tongue from euill.*
2. *Especially auoide filthy speaking, foolish talking and iesting.*
3. *Auoide reuelling and drinking.*

Chap. 22. p. 582. to 584.

OVt of companie:

1. *Conceiue loue to all men.*
2. *Pray for all sorts of men.*
3. *Prouide*

3. *Prouide to liue,*
Honestly, without ſcandall.
Iuſtly, without deceit.
Peaceably, without ſtrife.

Chap. 23. p. 584. to 592.

THus of righteouſneſſe. Mercie followeth: and vnto mercie is requiſite,
1. *Willingneſſe.*
2. *Labour.*
3. *Liberalitie.*
4. *Humilitie to be ſhewed fiue wayes.*
5. *Faith, in two reſpects.*
6. *Diſcretion, in foure reſpects.*
7. *Sympathie.*
8. *Sinceritie, in fiue things.*

Chap. 14. p. 592. to 601.

THus of the Rules that order our carriage towards all men. Towards ſome men followes; as they are either wicked, or godly.
As for the wicked.
1. Hold

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1. *Hold no needlesse societie with them.*

2. *When thou must needs come into their companie, carrie thy selfe wisely, that thou maist, if it be possible, win them: and to this end, shew*

1. *Thy mortification.*

2. *Reuerend speech in matter of God and Religion.*

3. *Meekenesse of wisedome.*

4. *Reseruednesse in eight things.*

5. *Mercie.*

6. *Vndauntednes in a good cause.*

7. *Patience.*

8. *Loue to thy enemies.*

Chap. 25. p.601. to 608.

THus of our carriage towards wicked men. In our carriage towards the godly, the summe of all is, Walke in loue: and the particular rules concerne either the manifestation of our loue vnto them, or the preseruation of loue to them.

Sixe wayes to manifest our loue to the godly.

1. *By*

1. *By courteſie.*
2. *By receiuing them.*
3. *By bearing their burthens.*
4. *By prouoking them to good duties.*
5. *By faithfulneſſe in their buſineſſe.*
6. *By employing our gifts for their good.*

Chap. 26. p.608. to 613.

FOr the preſeruation of our loue to the godly, ſome things are to be done, and other things to be auoided.

The things to be done, are,
1. *Labour to be like minded.*
2. *Follow peace.*
3. *Couer their nakednesſes.*
4. *Confeſſe your faults one to another.*

Chap. 27. p. 613. to 618.

TEn things to be auoided:
1. *Suites in Law.*
2. *Diſſimulation.*
3. *Conceitednesſe.*
4. *Reioy-*

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4. *Reioycing in iniquity.*
5. *The minding of our owne things.*
6. *Ficklenesse.*
7. *Vaine-glory.*
8. *Iudging.*
9. *Euill words and complaining.*
10. *The forsaking of their fellowship.*

Chap. 28. p. 618. to 622.

OTher Rules which concerne onely some of the godly.
1. *Such as are fallen.*
2. *Such as are weake.*
3. *Such as are strong.*
4. *Such as are especially knit vnto vs in friendship.*
1. *Those that are fallen, are either fallen from God, or from thee; from God, either grosly or by infirmitie; and so are guilty of foule vices, or extreme omissions.*
1. *Warne them, & reproue them.*
2. *If they mend not auoide them.*
3. *If they repent, forgiue them.*
Toward such as are fallen from

thee, by trespassing against thee, obserue these rules:

1. *Either speake not of it, or so, as thou vexe not at it.*

2. *In great wrongs two things are to be done:*

First, when the trespasse is secret, reproue him priuatly: if hee mend not, reproue him before witnesse: if he yet mend not, make the Church acquainted with it: if he will not then amend, hold him as an Heathen or a publican.

Secondly, if hee repent, forgiue him, as often as he saith, it repenteth him.

Chap. 29. p. 622. to 625.

2. *TOwards such as are weake.*

1. *We must not intangle them with doubtfull disputations concerning Ceremonies, or things indifferent.*

2. *Wee must beare with their weaknesses.*

3. *We must not offend them.*

4. *We must encourage and comfort them.*

5. *In*

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5. *In things indifferent, we must suffer a little restraint of our owne liberty to please them.*

3. *Towards strong Christians:*

First, we must acknowledge them.

Secondly, we must set their practise before vs, as examples of imitation.

Thirdly, wee must submit our selues to them, to haue their iudgements in all doubtfull things.

Fourthly, how we may carrie our selues towards our speciall friend.

1. *Neuer forsake him.*

2. *Giue him hearty counsell.*

3. *Be friendly to him.*

4. *Cõmunicate thy secrets to him*

5. *Loue him with a speciall loue.*

First, as thine owne soule.

Secondly at all times.

Thirdly, it must be a sincere loue, that looketh not for bribes.

Fourthly, it must be such a loue as will reach to his posterity, if need be.

Chap. 30. p. 625. to 631.

RVles that concerne our selues, are of two sorts.

1. *Either our generall, or particular calling.*

Concerning our generall calling,

1. *Our Faith.*

2. *Our Repentance.*

3. *Our hope.*

1. *Concerning our Faith, we must bee expert in the Catalogue of promises, that concerne infirmities, mentioned in the third Treatise. Our iudgement must be established particularly in the doctrine of the Principles, expressed in the fifth Treatise.*

2. *Concerning our Repentance, one Rule is of singular vse, and that concernes the Catalogue of present sins, mentioned in the first Treatise.*

3. *Concerning our Hope, 4. things:*

1. *Wee must pray earnestly for the knowledge of the great glory is prouided for vs.*

2. *Wee must vse all diligence to perfect our assurance of heauen, when we die.*

3. *We must accustome our thoughts to the daily contemplation of*

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of heauen, that our conuersation may be in heauen.

4. *We must strine to enable our selues for the expectation of the comming of Iesus Christ, and to be able to waite for his comming.*

Chap. 31. p. 631. to 636.

SEuen things to be auoided in our particular calling.

1. *Slothfulnesse.*
2. *Vnfaithfulnesse.*
3. *Rashnesse.*
4. *Passion or perturbation.*
5. *The temptations of our calling.*
6. *Worldlinesse.*
7. *Prophaneneſſe.*

Chap. 32. p. 636. to 640.

HOw we must carrie our selues in affliction.

Eight things to be auoided:

1. *Dissembling.*
2. *Shame.*
3. *Impatience.*
4. *Discouragement.*

5. *Truſt in carnall friends.*
6. *Perplexed cares.*
7. *Sudden feares.*
8. *Careleſneſſe of thy wayes.*

Fiue things to be done in the time of affliction:

1. *We muſt pray, and call vpon the Name of the Lord.*
2. *We muſt beare our croſſe with patience and contentation.*
3. *Wee muſt vſe all good meanes for our deliuerance.*
4. *Wee muſt be ſure to ſhew our truſt in God, and caſt our burthen on the Lord.*
5. *We muſt ſhew our obedience to God foure wayes:*

Firſt, by ſubmitting our ſelues to Gods will.

Secondly, if we iudge our ſelues, and acknowledge our ſinnes to God.

Thirdly, if we be conſtant in the good waies of godlineſſe.

Fourthly, if we learne more righteouſneſſe, and are made by our croſſes, to do holy duties with better affections.

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CHAP. I.

Containing the Preface, which ſhews the drift, warrant, profit, and vſe of the enſuing Treatiſe.

THE onely thing intended in this Treatiſe is, to collect for thy vſe (Chriſtian Reader) thoſe directions ſcattered here and there in the Scripture, which may, throughout the whole courſe of thy life, tell thee, what thou muſt do in the right order of thy conuerſation: how thou ſhouldeſt behaue thy ſelfe *towards God*, and how thou ſhouldeſt carry thy ſelfe *towards men*, in all the occaſions of thy life: *in company, out of company*: in all duties either of *righteouſneſſe* or *mercy*: The ſcope.

mercy : and how thou ſhouldeſt diſpoſe of thy ſelfe *in affliction*, and *out of affliction*, at all times.

Thy warrant.

And thou mayeſt be the more encouraged to ſtudy and practiſe theſe rules, becauſe thou haſt the moſt expreſſe and apparant word of God to warrant and require thy obedience herein.

Be not ſo profane, as to think, that here is more to doe then needs, or that I burthen the liues of Chriſtians with a multitude of vnneceſſary Precepts, and ſo make the way harder then it is: For I require thy obedience in nothing thou haſt not reaſon to bee perſwaded to bee enioyned thee by the pure Word of God; and thou muſt know, to the confuſion of thy ſecurity, that he that will walke ſafely, muſt *walke by rule*, Galat. 6. 14. He is yet *in darkneſſe, and walkes on in darkeneſſe*, and ſees not what he doth, or whither hee goeth, that doth not make *the Word of God the light*

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light vnto his feet, and the Lanterne vnto his paths: Pſal. 119. There is an holy *order of life* commended in the godly, Col. 2. 5. and Gods promiſes are made to ſuch as *will diſpoſe of their wayes aright*. A looſe conuerſation is an ill conuerſation; and if euer wee would *ſee the ſaluation of God*, we muſt be at the paines to diſpoſe of our wayes, and to ſee to it, that we diſpoſe of our wayes aright, Pſal. 50. *vlt.*

The profit of the courſe.

The benefit thou maieſt reape by this Treatiſe, is much euery way, if the fault bee not in thy ſelfe: for here thou mayeſt briefly behold the ſubſtance of a godly life; thou mayeſt in a ſhort time informe thy knowledge in that great doctrine of practicall Diuinity: But eſpecially thou maiſt by the helpe of this Treatiſe, ſee a ſound way how to beautifie thy owne conuerſation, with the addition of diuers rules, which perhaps, hitherto thou

haſt not taken notice of: God hath promiſed *much peace*, and comfort vnto *ſuch as will walke according vnto rule*, Galath.6.16. Yea he hath promiſed, *that they ſhall ſee the ſaluation of God, that diſpoſe their way aright*, Pſal. 50. *vlt.* It is true, it is a greater labour to trauaile in the way, then to ſhew it; but yet it is a great benefit to bee ſhewed the way. Howſoeuer, it may not be denied, but it is a greater glory to obſerue theſe rules, then to know them, or preſcribe them.

The eaſineſſe of the courſe.

It may bee thou wilt obiect, that the rules are ſo many, thou canſt neuer remember them, and ſo not profit by them. I anſwer:

If I haue made the rules no more in number then God hath made them in his Word, thou mayeſt not finde fault with me.

Secondly, no man that is to learne any Trade or Science, but hee meeteth with more directi-

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ons then hee can on the ſudden reach to, or practiſe, and yet hee reiects not his Trade or Science, becauſe in time hee hopes to learne it all. Would we put on a reſolution to ſerue a Prentiſhip to Religion, and to worke hard one ſeuen yeares: oh, what work would we diſpatch! how many Rules and knowledges would wee grow skilfull in! But alas, after many yeares profeſſion of Chriſtanity, the moſt of vs, if all were put together, haue not done the worke that might haue beene done in few dayes.

Marke this direction.

Thirdly, I anſwer, that it is not neceſſary thou ſhouldeſt lay all theſe Rules before thee at once, but marke out certaine choiſe Rules, ſo many as thou canſt well remember, and ſtriue, by daily practiſe, to bring thy ſelfe to ſome kinde of dexterity in obſeruing them. There bee ſome rules of each kinde, which, if thou bee a true Chriſtian, thou knoweſt

knoweſt and obſerueſt alreadie: Theſe thou mayeſt continue to obſerue ſtill, without loading thy memory about them. Now if thoſe be omitted, then conſider of the reſt that remaine, which of them do moſt concerne thee, or would moſt adorne thy practiſe and profeſſion, or are ſuch as thou neuer hitherto didſt make conſcience of: Extract or marke out ſo many of thoſe at a time, as thou wouldeſt in daily practiſe ſtriue to attaine, and when thou haſt learned them, then goe on, and preſcribe to thy ſelfe new Leſſons. To a carnall mind, all the way of godlineſſe is impoſſible, but to a godly and willing mind all things, through the power & aſſiſtance of God are poſſible. God will accept thy deſire and endeuour, and will adde ſtrength and might, and encourage thee in all his wayes. By prayer thou mayeſt forme any grace in thee, by reaſon of the power the Lord

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Iesus hath to preuaile for any thing thou doſt aske the Father in his name.

The laſt benefit may come to thee if thou daily reade theſe directions, is, that they wil quicken thee to a great care of weldoing, and giue thee cauſe to *walke humbly with thy God*, and abaſe thy ſelfe for thine owne inſufficiencie. *The Lord giue thee vnderſtanding in all things*, and *vnite thy heart vnto his feare alwayes*, that thou mayeſt *obſerue to doe*, as he commandeth thee, *and not turne from the good way all the dayes of thy life.*

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CHAP. II.

Containing ſuch Rules as in generall, men muſt take notice of, as preparations and furtherances to a godly life.

The rules of life are either generall or particular

THE Rules of holy life may be caſt into two rankes: the firſt containing ſuch rules as are *Generall*: and the other, ſuch as are *Particular*.

The general rules concerne either, The helpes to a godly life.

The *generall rules* are likewiſe of two ſorts: ſome of them concerne certaine *generall preparations, helps, or furtherances* to an holy life, without which men in vaine beginne the cares or endeuours of a reformed life. And ſome of them comprehend thoſe neceſſary rules which are to bee obſerued *in the manner of doing* all holy duties, and ſo are of ſingular vſe to bee alwayes remembred, when we go about any ſeruice.

Or ſecondly, the manner of wel doing

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Who ſo will addreſſe himſelfe to an holy courſe of life.

Of the firſt ſort there are many rules; for they that will addreſſe themſelues to order their conuerſation aright, muſt bee ſoundly carefull in the obſeruation of theſe directions following.

1. He *muſt examine himſelfe* about his *faith* and *repentance*; he muſt be ſure he is reconciled to God, and hath truly repented himſelfe of his ſinnes, 2 Cor. 13. 5. For vnleſſe he be a *new creature*, he is *no creature*, but a *dead man*, and ſo vtterly vnable for the practiſe of theſe rules following: And *without God wee can doe nothing*; and without God we are, till we liue by faith. Beſides, the pollution of our hearts or liues drawne vpon vs by the cuſtome of ſinne paſt and preſent, will ſo infect all we do, that it will bee abominable to God, and ſo loſt labour.

This is the firſt Rule.

2. His next care muſt bee to *learne* the *knowledge* of the rules of

of life. Wee can neuer practiſe what we know not; and therefore our next care and paines muſt be, to get the knowledge of Gods wayes diſtinctly and effectually into our heads and hearts. Our direction muſt not be in our bookes, but in our heads: and a Chriſtian muſt haue his rules alwayes before him, that ſo hee may *walke circumſpectly*, by line and leuell, Epheſ. 5. 15. *vnderſtanding the will of God* in what he is to do. *He is in the way of life, that hath and keepeth inſtruction*, how to liue, Prouerbs 10.17. whereas he *that will not* be at the paines of *getting inſtruction, erreth*, as *Salomon* ſaith: And therefore we muſt *take faſt hold of inſtruction, and not let her goe, but keepe her, for ſhe is our life*, Prouerbs 4.13. Knowledge then, of neceſſitie muſt be had, or in vaine wee goe about to liue well. Now this is ſuch a rule, as muſt not ſlightly be paſſed ouer: and it

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is not enough thus in generall to require knowledge, but withall, I would ſhew certaine choiſe rules to be obſerued by vs, if we would take a ſound courſe to attaine knowledge. Hee then that would proſperouſly ſeeke ſound knowledge, muſt remember theſe directions.

And he that would proſper in ſeeking knowledge muſt obſerue nine Rules.

1. He muſt eſteeme knowledge.

Firſt, he muſt *eſteeme knowledge*, and labour to frame his heart to an high eſtimation of it, accounting it as *great treaſure*, accounting the *getting of wiſedome aboue all gettings*, Prou. 4.7. We muſt *ſeeke for knowledge as for ſiluer, and ſearch for her as for treaſure*, and then with wonderfull ſucceſſe ſhall *wee vnderſtand the right feare of the Lord*, Prou. 2.4. elſe our labour will bee blaſted and fruitleſſe, if we bring meane thoughts to the exerciſe of directions for the attaining of knowledge.

2. He muſt not conſult with fleſh and bloud.

Secondly, he muſt take heed that *hee conſult not with fleſh and bloud*,

bloud, Gal. 1. 16. He must not regard other mens opinions, or his owne carnall reason, but resolue to *giue glory to God and his Word*, as willing to beleeue or do whatsoeuer the Lord saith vnto him.

3. He must redeeme the time.

Thirdly, he must *redeeme the time*, Ephes. 5. 16. Inasmuch as he hath lost so much time past, hee must now prouide to allow himselfe conuenient & certaine time to be spent this way for the attaining of knowledge; else to study by snatches and vncertainely, will be to little or no purpose. To complaine of ignorance, will not serue the turne, nor will the pretence of worldly businesse excuse vs: and therefore we must *buy so much time* of our occasions as may be competent for the supply of our wants in knowledge.

4. He must be wise for himselfe.

Fourthly, in seeking knowledge, *he must be wise for himselfe*, Prou. 9. 12. Hee must striue to *vnderstand his owne way*, so to bee carefull to know the generals about

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about Religion, as his ſpeciall care bee in all things to referre what he reades or heares, to the particular directions of his owne ſoule This is a rule of ſingular vſe, if it could bee beaten into mens heads; and for want of this, many Chriſtians, after long paines and much time ſpent, haue been found exceeding ignorant.

Fifthly, hee muſt *bee ſwift to heare*, Iames 1. 19. with all frequencie and attention, making vſe of the publicke miniſtery, ſtriuing with his owne heart againſt deadneſſe and drowſineſſe, and remouing al impediments might be caſt in his way from the world or his worldly occaſions, obſeruing all opportunities for hearing, eſpecially when hee ſeeth the heart of his Teacher enlarged, and the power of doctrine more then at other times or in other things.

5. He muſt be ſwift to heare.

Sixthly, he muſt *auoide vaine queſtions, and fruitleſſe contemplations,*

6. He muſt ſtudy onely profitable things.

tions, Tit. 3. 9. 1. Tim, 6. 20. 2 Tim. 2. 23. When the light of doctrine was so great in the Primitiue times, this was one practise of Sathan, to draw aside the studies of Christians from necessarie and solid truths, to Genealogies, or quarrels about words or vaine controuersies, falsly called *oppositions of science*. We must therefore be warned of this *method of Satan*; and till we know cleerely the wayes of life, allow our selues no time for more remote studies, or fruitlesse controuersies. What riches of knowledge might some Christians haue attained to, if they had spent the time (they haue employed about controuersies, genealogies, and generall knowledge) in the sound building of themselues vp in such things as their soules apparently stand in need of?

7. He must striue to increase in knowledge.

Seuenthly, he must not rest satisfied with a small measure of vnde-

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vnderſtanding; he muſt not giue ouer when he hath gotten a little knowledge more then he had: he muſt deſire to *increaſe in knowledge*, and neuer be well pleaſed with himſelfe, while he is but a *child in vnderſtanding*, 1 Cor. 14. 20.

8. He muſt propound his doubts.

Eightly, he muſt *enquire and take counſell*, hee muſt propound his doubts daily and carefully. He that would know much, muſt aske much; he muſt breake off that wretched ſilence he is prone to, and prouide, if it bee poſſible, to enioy the fauour of ſome one or moe, that are able to reſolue his doubts from time to time. This rule hath incredible profit in it, if it be rightly practiſed, Prou. 15. 12. and 20. 17, 18. and 27. 9.

9. He muſt be rightly ordered towards his Paſtor.

Ninthly and laſtly, he muſt *be rightly ordered in reſpect of his Paſtor.* For the principall meanes of knowledge, is aſſigned of God to bee in the miniſterie of his ſeruants: and therefore if we would attaine

attaine knowledge, we muſt diſpoſe our ſelues aright towards our Teachers; and to this end we muſt looke to it.

1. To pray for him.

Firſt, that wee *pray for them*, that their *word may run and haue free paſſage*; and that God would make them able to *open vnto vs the myſteries of his will*, 2. Theſſ. 3. 1,2. Col. 4.3. Epheſ. 6.19.

2 To obey him.

Secondly, we muſt *keepe their directions*, and make conſcience of it to bee carefull *to obey them*, in what they command vs in the Lord, 1 Cor. 11.2.

Thirdly, we muſt *take heed of diſcouraging them*: for this is *not profitable for vs*. For the more cheerfull and comfortable their hearts are, the more apt they are to find out profitable things for vs, Heb. 13.18. 1 Cor. 16.10,11.

And thus of the firſt and ſecond rule.

The third rule. He muſt get out of euill company.

Thirdly, hee that would redreſſe his wayes aright, muſt *get out of the way of wicked men*: hee muſt

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muſt giue ouer euill companie, and ſequeſter himſelfe from the counſell and ſociety of carnall and prophane perſons. The neceſſity of this rule is both proued and vrged in theſe and many other Scriptures; Prou. 4. 14. Pſal. 1. 1. 2 Cor. 6. 17. Epheſ. 5. 7,8.

4. He muſt reſolue to practiſe.

Fourthly, he muſt bring a minde full of care, and deſire, and *reſolution to practiſe* the rules when he hath learned them: he muſt, as the phraſe is, *obſerue to do Gods will*, Deut. 5. 22. He muſt be *watchfull* and diligent; he muſt *ponder vpon the waies of God*, bewaring leſt he either *neglect or forget to do them*, Deut. 6. 17. and 31. 46. and 8. 11. 1 Cor. 16. 13. Prou. 4. 26. We muſt *follow after righteouſneſſe*, 1 Tim. 6. 11. and *binde directions as ſignes vpon our hands, &c.* Deut. 8. 28. If wee could be thus awakened, this rule would breed vs vnſpeakable good in our conuerſation.

Fiftly,

5. He must settle his outward estate.

Fifthly, hee must endeuour to settle his head and his estate, in respect of his worldly affaires. It is a singular helpe to godlinesse, to reduce our outward callings in order: and euery dayes experience shewes, that confusions in worldly businesse breed miserable neglect in Gods seruice. And therefore hee that would profite in an orderly course of life, must prouide to *vse the world so, as hee may serue the Lord without distraction.* He that would *runne a race, abstaineth from all things* that might encomber him. *No man that warreth, intangleth himselfe with the affaires of life, that hee may please him who hath chosen him to bee a souldier.* And therefore we may not think it much, if in our spirituall course, God lay some restraint vpon vs, in respect of the cares and encombrances in our outward callings, 1 Cor. 7. 29. 35. &c. 2 Tim. 2. 4. 1 Cor. 9. 28.

Sixthly,

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Sixtly, hee must *walke in the way of good men*, both setting before him their practise, as patternes of *imitation*, as also by *conuersing* with them, that thereby hee may gather encouragement, and helpe in well-doing. Hee is deceiued, that thinkes to *go alone*, and yet go prosperously in the course of a godly life: He may profit, and learne by many things he heareth, receiueth, and seeth among the godly. Prou. 2. 20. Phil. 4. 8, 9.

6. He must keep company with the godly.

Seauenthly, hee must *not be the seruant of men*, 1. Cor. 7 23. Other mens humours must not bee the direction of his practise. He must so depend vpon persons he hopes to get any thing by in this world, as hee be not thereby hindered in workes of Religion, knowing, that he is *Christs Freeman.*

7. He must not be the seruant of men.

He must *haste to, and looke for the comming of Iesus Christ*, 2. Pet. 3. 12. Hee must often remember

8. He must looke for the comming of Christ.

his latter end, and dayly ſet before his eyes the comming of *Chriſt*, ſtriuing to ſtirre vp in his heart the deſire after Chriſt, praying for it, and diſpatching thoſe workes that may prepare him thereunto. The remembrance of our accounts in the day of Chriſt will wonderfully quicken men to the care of well-doing; and the cauſe of viciouſneſſe, and miſerable neglect, and procraſtinations of many, is, their forgetting of their latter end. A great reaſon why the directions about godlineſſe are not entertained, is, becauſe men *put farre away from them the day of the Lord*: whereas the remembrance of the reuelation of Ieſus Chriſt, would put ſpirit and life into vs. Hee dares not ſay from the heart, Come Lord Ieſus, come quickely, that is not reſolued diligently to worke the works of Chriſt.

6. He muſt not regard

9. Hee muſt not ſtay for company,

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pany, but rather chooſe to runne alone; or with a few, then hazard the loſſe of the Crowne. Our life is a race, and as in a race men ſtay not for company, but ſtriue who may runne formoſt: ſo it is in the race of godlineſſe: *He muſt ſo runne, as he may obtain*: hee muſt ſet out with the firſt, and runne as it were for his life: As hee muſt make vſe of the ſociety of the godly, ſo hee muſt not ſtay, till his carnall friends and acquaintance will ſet out with him: He muſt be of *Ioſhua's* minde, that if the whole world will liue in wickedneſſe and prophaneneſſe, yet *hee and his houſe will ſerue the Lord*, 1. Cor. 9. 24. and 14. 12. Ioſhua 24. 15.

what the multitude doth.

Tenthly, hee muſt *in all things giue thankes*; when God giues him ſucceſſe in any thing, or proſpers the meanes to him, and helpes him with victorie ouer any ſin, or ſtrength to performe

10 Hee muſt in all things giue thankes.

any duty, or beſtowes vpon him any ſpirituall bleſsing, he muſt *remember to praiſe God in the name of Ieſus Chriſt.* This will quicken him: Daily thankfulneſſe will breed daily alacritie in well-doing: He that wil not be thankfull for beginnings of ſucceſſe in the practiſe of holy duties, will not hold out: *This is the* ſpeciall *will of Chriſt, that we ſhould in all things giue thankes,* 1. Theſſ. 5. 18.

11. Hee muſt ſtudy to be quiet.

11. He muſt *ſtudie to be quiet, and follow peace with all men, medling with his owne buſineſſe,* and auoiding all occaſion of contention, that might diſtract him in his owne courſe. *A buſi bodie* is as good as no body in reſpect of ſound progreſſe in ſanctificatiō.

Note.

It is an excellent skill to be able to auoyde the intanglements of diſcord; eſpecially he muſt prouide to haue perfect peace with the godly. Though God be able to ſanctifie the oppoſitions of vnreaſo-

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vnreasonable men, yet we must take heed of drawing needlesse troubles vpon our selues; for that makes vs neither to be, nor to be accounted the more holy, but contrariwise. The Apostle could not speake vnto the Corinthians, as *vnto spirituall men, but as vnto carnall*; at the best, but *Babes in Christ*: and the reason was, because there was strife, and enuie, and diuision amongst them, Rom. 9. 19. Heb. 12. 14. Marke 9. vlt. 1. Cor. 3. 3.

12. *His eyes must looke straight, and his eye-lids right before him*, Prou. 4. 25. He must *take heed of going about*, and fetching of compasse in religion, Ier. 31. 32. He must be still aiming at *the marke of the high price of his calling*: being sure that the things he employeth himselfe in, tend directly to the furtherance of his saluation, & not lose his time in vnprofitable studies, or practises, proceeding from one degree

12. Hee must keepe a strict course in following onely profitable things.

to another, till he come to a ripe age in Christ.

13. Hee must bee conuersant daily in the reading of the holy Scriptures.

13. He must bee *conuersant in the Scriptures*, and be familiarly acquainted with them, that they may *dwell plenteously in him:* For those good words of God haue not onely *light* in them to direct vs, but *power* also to assist vs to do what they require, and by the daily reading and hearing of them, wee shall bee excited to more care of wel-doing: we *must exercise our selues in the word day and night*, and neuer let them depart out of our hearts, but keepe our hearts still warme with the heate that comes from them, neuer suffering the warmth to goe out through our long forbearance of the vse of them, Col. 3. 16. Psal. 1. 2. Iosh. 8. Esay 8 16, 20.

14. Hee must keepe his first loue.

14. He must carefully perseuere *in his first loue*, Reuel. 2. 4. The Lord is wont at some times or other, about the first conuersion of

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of a ſinner, to ſhew himſelfe with ſuch power in his ordinances, and to reueale vnto him ſuch glories in the merites and gifts of *Ieſus Chriſt*, and the happineſſe of his eſtate in him, that his heart is thereby fired to be a cheerfull liking of the means of ſaluation, and of godly perſons, and to a wonderfull deſire of God, and care to pleaſe God. Now he that would proſper in a Chriſtian courſe, muſt be wonderfull carefull to preſerue affection, & this ſpirituall loue in his heart, and watch againſt, and reſiſt the firſt beginnings of decay, or coldneſſe, or declining in his heart, and take heede of ſuffering his heart to be drawne away by the deceitfulneſſe of ſinne, or the enticements of the world.

15. He muſt *couet earneſtly the beſt gifts*; 1. Cor. 12. vlt. There are ſome duties in piety, or Mercie, or Righteouſneſſe, which in reſpect of our places doe moſt

15. He muſt couet the beſt gifts.

concerne vs, & would in a more ſpeciall manner adorne our particular profeſsion: ſo are there ſome gifts which doe aduance our communion with God, and doe make vs more profitable amongſt men. Now theſe things wee ſhould ſtudy, and earneſtly labour to frame our ſelues to, and to expreſſe them more effectually in our conuerſation. This no doubt is the reaſon why the holy Ghoſt doth in Scripture make Catalogues of certaine ſpeciall duties, or graces ſingled out from the reſt, and fitted to the cõditions of the people who are written to: and this would be a ſingular aduantage to vs, if we alſo would ſingle out to our vſe ſome few of the chiefeſt vertues or duties which wee would daily ſet before vs, and ſtriue by prayer and all holy endeauour to faſhion them to the life in our hearts and liues.

16. Hee muſt often

16. He muſt renew often his mor-

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mortification; mans heart is like *fallow ground*, which is not fit to receiue ſeed, till it be broken vp, and at beſt it is like a garden which will often need weeding. If wee doe not at ſome times in ſpeciall manner humble our ſoules before God, worldly cares, or carnall delights will ouer-grow our deſires and our practiſe, and choake the ſeed of the word receiued by vs: wee muſt keepe vnder our bodies, and bring them in ſubiection, and be often dragging our luſts to the croſſe of Chriſt, there to crucifie them. Our practiſe is like to ſowing, which preſuppoſeth plowing before, Ier 4. 34. Hoſh. 10. 12. 1. Cor. 9. 27.

humble his ſoule before God.

17. We muſt *watch for the opportunities of* well-doing, and take heed of procraſtination: he muſt *ſeeke righteouſneſſe, and haſte to it*, he muſt not put it off till to morrow, Eſay 6. 5. Prou. 3. 28. and 2. 26. Amos 5. 14.

17. He muſt watch for the opportunities of wel-doing.

18. He muſt be carefull of ſanctifying the Sabbath.

18. Hee muſt *remember the Sabbath day* to ſanctifie it. The commandement concerning the keeping of the Sabbath, to ſanctifie it, is placed in the midſt betweene the two Tables, of purpoſe to ſhew that the keeping of the Sabbath, is a ſingular helpe to all pietie and righteouſnes; and God hath promiſed a ſpeciall bleſsing to the obſeruers of the Sabbath, and giues ſtrength by *the reſt* of that day, the better to performe holy duties all the weeke after Commandement 4. Eſay 58.13.

19. Hee muſt often thinke of the example of the godly that haue excelled.

19. He muſt *meditate* much *on the example of the godly* of all ages, and ſtriue diligently to *learne their wayes*, and to quicken himſelfe by the thought of their care, zeale, and ſinceritie. And thus hee may alſo profitably ſet before him the examples of ſuch of his owne acquaintance, as excell in the gifts of Chriſt, and fruits of weldoing. The example of

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of good men ſhould be as forcible to draw vs to good, as the example of euill men is to incline others to euill: we haue beene *compaſſed about with a cloud of witneſſes*, who haue liued in all ages of the Church: wee muſt therefore *ſtand in the waies & ſee*, and *aske for the old way to walke in it*, and with all gladneſſe follow any that are fit to be guides to vs therein, Hebr. 12. 1. Ier. 12. 16. & 6. 16.

20. He muſt *go daily to him that teacheth to profit*, begging of God *to ſhew him a way*, and *to leade him by his Spirit* vnto the right practiſe of euery holy duty, euen *to guide him in the plaine path*, Eſay 48. 17. Pſal. 27. 11.

20. Hee muſt daily ſeek a way of God.

Thus I haue ſet downe thoſe rules which are generall helpes vnto godlineſſe, and muſt be attended by a godly Chriſtian.

CHAP.

CHAP. III.

Shewing the things that are to bee auoided by ſuch as would order their conuerſation aright.

NOw before I proceed vnto the rules that concerne the manner of weldoing, I will adde to the former directions, nine Cautions, or nine things which a Chriſtian muſt take heed of in his practiſe of holy duties: As

He muſt auoide,

1. Careleſneſſe.

Firſt, hee muſt take heed of *wretchleſneſſe*, or a ſcornefull careleſneſſe of his owne wayes: he muſt not *deſpiſe his wayes*, as if hee cared not how hee liued, or reſted ſatisfied to bee ſtill as he was: this careleſneſſe proues the bane of many a ſoule, whereas *Hee that keepeth his ſoule, keepeth his way*, Prou. 19. 16. and 21. 5.

2 Raſhnes.

2. Hee muſt take heed of *precipitation*, or raſhneſſe, or too much

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muſt haſt: this is the ground of much falſe zeale, and the cauſe of ſtrange euils in the practiſe of ſome Chriſtian: but the godly Chriſtian muſt learne of *Salomon*, to *prepare his worke in the field*, and *then build his houſe*: hee muſt get ſound knowledge of the warrant of his actions, and guide his affaires by aduice, and with ſerious preparation fit himſelfe to the doing of what hee is ſure is good. *Hee that haſteth with his feet ſinneth*: what is done raſhly cannot bee done well: Prou. 19. 2. As *procraſtination* is a great vice; ſo *precipitation* is no vertue, Prou. 24.27.& 28.26.

3. Hee muſt haue *no confidence in the fleſh*, he muſt not rely vpon his own wit, memory, reaſon, deſires, vertues, praiſes, or power; but all his comfort and affiance muſt bee in the merits, interceſſion, vertue, and aſsiſtance of Ieſus Chriſt his Sauiour, Phil. 3. 3. 3. Carnall confidence.

4. Hee muſt *not haſt to bee rich*, for 4. Haſt to be rich.

for *the deſire of money is the roote of all euill*; and they cannot be at leaſure for good duties, that are ſo eager to compaſſe great things in the world, Prou. 23. 4. & 28. 20.

5. Diſtruſtfull feares.

5. He muſt take heed of the ſnares that riſe from *diſtruſtfull feares:* There is a ſnare in feare, Prou. 29. 25. There are many feares will aſſault a man that reſolues to liue well; as the feare that he cannot doe good duties; the feare that God will not accept what he doth; the feare leſt men ſhould ſcorne him, or contemne him, or leſt he ſhould loſe the fauour of his friends, or ſuch like. Now againſt all theſe muſt the godly minde be armed, and take heed that thoſe feares proue not great hinderances to him; & eſpecially take heed of that vnbeleefe, or counterfeit humility, by diſabling himſelfe, or miſtruſting God contrary to his nature and promiſes.

6. He

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6. Hee muſt take heed of *adding to, or detracting from the Word of God*: Hee muſt not imagine more ſins then God hath made; that is, not trouble himſelfe with feare of offending in ſuch things as God hath not in his Word forbidden: and ſo likewiſe hee muſt not impoſe vpon his owne conſcience, or other mens, the neceſsity of obſeruing ſuch rules of practiſe as God neuer preſcribed. This caution would eaſe the hearts of many Chriſtians, if it were diſcreetly obſerued and applied, Pro. 30. 6.

5. Adding to, or taking from the word of God.

7. He muſt take heed of *hardening his necke againſt reproofes*: Prou. 29. 1. He muſt needs runne into headlong euils, that is ſo proud as not to heare aduice, or to reiect reproofes; and it will be a ſingular furtherance to an holy life, to be *eaſie to be intreated*, to leaue his offences, and to mend his errours.

7. Contempt of reproofe.

8. Hee muſt take heed of *beholding*

8. Beholding vanitie.

holding vanitie. Dauid praies, that God would turne away his eyes from beholding vanitie. He that would forsake vanitie, must auoide the presence of vaine persons, and the too much contemplation of vanitie, shunning the reading and discourse of the enticement of others vnto any sin, Psal. 119. 37.

9. The beginning of sinne.

9. And lastly, he must take *heed of the beginning of euils* in his owne heart: *he must keep his heart with all diligence, for thereon commeth life.* His practise will be easie to him, if he resist sinne in the beginning, and driue out Sathan from his holds within his soule; whereas he cannot but be much entangled and encombred, that allowes himselfe in the secret entertainment of *contemplatiue wickednesse*; hee must watch his heart, and striue for inward puritie, Prou. 4. 23.

CHAP.

CHAP. IIII.

Containing the generall Rules to be remembred in the manner of doing all good duties.

HItherto of this first sort of generall Rules. The second sort concerne the *manner of well-doing*. There are diuers things in the *generall*, which are to be obserued of the godly Christian in all good duties, which he ought to haue perfect in his memorie, and such as hee might bring with him at al times to forme his hart in respect of them, to beget in him that holy maner of carrying himselfe, which is requisite vnto the acceptation of the good things he employeth himselfe in: and the rather should he bee moued to the care of learning and expressing of these things, because the matter of good duties may be done by wicked men, as they

There are 9. things to be still remembred, which concerne the manner of wel-doing.

they were by the Phariſes, and yet all abomination to the Lord. That therefore hee may not *loſe what he worketh*, hee muſt ſtriue in euery good action to expreſſe theſe nine things following in the manner of his behauiour.

1. Zeale, with continuall willingneſſe and feruencie.

The firſt thing required in the manner of euery holy dutie, is *Zeale*. It is not enough that he doe the dutie, but he muſt doe it affectionately, bringing with him the ſtirring of the deſires of his heart, anſwerable and agreeable to the duty hee would performe. *Zeale* hath in it two diſtinct things, *willingneſſe* and *feruencie*. It muſt *not ſeeme euill* to him to doe Gods worke; and in doing it, he muſt *lift vp his heart*, ſo as hee performe it *with all his might, and with all his ſoule*: and this hee doth, when either hee brings an heart delighting in good workes, or when hee iudgeth himſelf for what deadneſſe, or diſtraction, or vnwillingneſſe he

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he findes in himselfe: hee is accounted zealous, when he striues for it, and lifts vp his soule against the impediments which burthen him. This zeale is necessary; *Christ died to redeeme a people vnto himselfe*, not onely that would do good workes, but that would bee *zealous of good workes*, Tit. 2. 14.

2. The second thing required in the maner of good duties, is *sinceritie*; all his actions must be done in the sinceritie of his hart. The life of a Christian is like a continuall *Passe-ouer*: Now this *Feast he must keepe alwayes with the vnleauened bread of sinceritie*, 1. Cor. 5, 8.

2. Sincerity which hath in it fiue things.

Now this sinceritie hee must shew diuers wayes, as,

1. By the *truth of his heart*, as it stands opposed to hypocrisie: he must not talke of well-doing, or seeme to doe it, but hee must doe it indeed.

1. Truth.

2. By *his respect to all Gods com-*

2. Respect to all Gods

commandements.

commandements; when he can say with *Dauid*, *I esteeme all thy precepts, concerning all things, to bee right, and I hate euery false way.* He that is truly sincere, accounteth that *euery word of God is good*, and desires to yeeld obedience in all things. He hath not his reseruations, or exceptions. He doth not with *Herod* giue himselfe liberty to lie in the wilfull breach of *one commandement*, resting satisfied to haue reformed himself in other things. As hee would haue God to *forgiue him all his sinnes*, so his heart desires *to forsake all sinne*, and so he desires also to doe euery part of Gods worke.

3. Right end.

3. By *propounding the glory of God*, as the chiefe end of all his actions: *His praise must not be of men*; nor must he do good duties for carnall ends, 1. Cor. 10. 31.

4. Obedience without expostulation.

4. By *obeying without expostulating*, though God giue no apparent reason of his commandement,

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ment. Thus *Abraham* ſhewed his ſinceritie, when God bad him goe out of his owne countrey, though he knew not whither he ſhould goe, Heb. 11, 8. This is to obey ſimply, becauſe God hath commanded it.

5. By *obeying abſent as well as preſent, in all companies as well as one.* This praiſed the ſinceritie of the obedience of the Philippians, Phil. 2. 12.

5. Obedience in all places.

Thus of ſinceritie which is the ſecond thing required in the manner of wel-doing.

3. The third thing is *conſtancy: He is bleſſed that doth righteouſneſſe alwaies.* Doing righteouſneſſe will not ſerue the turne, but it muſt be *at all times*, Pſal. 106. 3. Our righteouſneſſe muſt *not bee like the morning dew*. It is not ſufficient to do good by fits; we are no lay-labourers, but Gods hired ſeruants. *He that is righteous, muſt be righteous ſtill*, Rom. 6. 19. Reuel. 22. 11. There muſt be *continuance*

The third thing required in the manner of well-doing, is conſtancie

And he is constant, that doth good duties.

tinuance in well-doing, Rom. 2.7,8

Now to bee constant in well-doing, is to doe good duties.

1. Without wearinesse.

1. *Without wearinesse.* It is required as a thing necessarie to the manner of well-doing, that we be not wearie of it, and that wee faint not, Gal. 6.9. This we must striue for by prayer.

2. Without discouragement.

2. *Without discouragement*: we must *lift vp the hands that hang downe, and the feeble knees, and make straight steppes to our feete.* How much hinderance to well-doing, discouragement is, may appeare by the similitude: Feeble knees will dispatch but a little space of the iourney, and hands that hang downe are not fit for worke: great is the hinderance comes to many by their discouragements and aptnesse thereunto, which ariseth vsually from pride, and the dregs of worldly sorrow, and ought much to bee resisted by true Christians, Heb. 12.12,13, Iosh. 1,6,7.

3. *Without*

3. *Without impediment*: that is, notwithstanding all the impediments may bee cast in the way: iudgement should runne downe *as waters*, and righteousnesse *as a flowing streame:* we should ouercome all difficulties. You cannot stop the flowing streame, though you cast in great logs or stones, yea though you would goe about to dam it vp; and such should be the resolution of a godly Christian, Amos 2.24.

3. Notwithstanding impediments.

4. *Without wauering or vncertaintie.* It is *vncertaine running* the Apostle impliedly forbids, 1. Cor. 9.25. Our life is like a race: Now in a race it is not enough that a man runne now and then, though he run fiercely for the time; hee must not trifle and looke behind, and stand still at his pleasure, and then run againe, but he must be alwaies running: so ought it to bee with vs in the race of godlinesse. It will not serue the turne to bee good by fits,

4. Without wauering.

fits, and to be forward in good things onely at ſome times, and then bee careleſſe, and off the hookes, as wee ſay, at other times.

5. Without declining.

5. *Without declining or going backe.* *Iob* comforts himſelfe againſt the aſperſion of hypocriſie, by this, that *his foote had held on his ſteps, and Gods wayes hee had kept, and not declined, nor had hee gone backe from Gods commaundements*, Iob 23.11,12. Though hee had not made ſuch progreſſe as he deſired, yet this was his comfort, hee had not backſlided by Apoſtaſie.

And thus of the third thing alſo required in the manner of well-doing, which is Conſtancie.

4. Feare.

4. The fourth thing required, is *feare*: thus Prou. 28. 14. *The man is bleſſed that feareth alwayes.* And 1. Pet. 1. 17. & 3. 2. *Our conuerſation muſt be with feare.* This feare excludes rudenes, careleſneſſe,

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neſſe, conceitedneſſe, pride, and the like, and includes reuerence, awfull regard of Gods holineſſe, or holy preſence, (whom wee ſhould ſet alwaies before vs) and the feare of the deceitfulneſſe of ſinne, and our owne corrupt diſpoſitions, and the care to auoid all occaſions of offending God or men.

Simplicity.

The fifth thing is *Simplicitie*. This is ſo neceſſarie, as the Apoſtle miſtruſted moſt the ſubtiltie of the diuell, *in beguiling Chriſtians of this ſimplicitie which they had in Ieſus Chriſt*, 2 Corinth. 11.3.

Now this ſimplicitie containes in it diſtinctly diuerſe things.

Which is 1. To reſt vpon the word for the formes of holines and happines

1. *A reſting in thoſe formes of holineſſe* and *happineſſe* which *God hath preſcribed*, when a man deſires no more to make him happy, then what God hath offered and giuen in Ieſus Chriſt, 2. Corinth. 11. 3. and when hee

accounts nothing to defile him, but what God hath forbidden, and nothing needfull to be done by him, but what God hath in his word required.

1. To be harmles.

2. A *Doue-like innocencie*, and harmleſneſſe, when the Chriſtian ſhewes a deſire to be iniurious to no man, but rather to ſeeke the good of others, as well as his owne, 1. Cor. 10. 24.

3. To be ſimple concerning euil.

3. *An ignorance of the depths of Sathan,* and *the methods of ſin,* when hee is not cunning in ſinning, but *ſimple concerning euill*, no way deſirous to get ſubtill excuſes, or arguments to defend himſelfe in euill, Romans 16. 19.

4. To louegoodneſſe for it ſelfe.

4. *A loue of Godlineſſe for it ſelfe*, and hatred of ſinne, as it is ſinne.

5. To be meek and lowly minded.

5. *Meekeneſſe of Wiſedome,* Iames 3. 13. which is ſhewed three wayes. Firſt, *by lowlineſſe of mind*, when a man is not conceited, or wiſe in himſelfe, but re-

taines

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taines a ſenſe of his owne vnfitneſſe, and vnworthineſſe, Iob 37.24. Secondly, by ſilence from his owne praiſes, Prou. 27. 2. Thirdly, by auoiding vaine ianglings, which ariſe out of enuy, or contempt of others.

6. *The preſeruing of himſelfe in the feare of God*, notwithſtanding the proſperitie of euill doers, *not enuying the wicked*, that hath ſucceſſe in his way, Prou. 23. 27.

6. Feare God, and not enuie the wicked.

The ſixth thing required in the manner of well-doing, is *Circumſpection*, Epheſ. 5.15.

The ſixth is circumſpection, which hath fiue things in it.

Now he walketh circumſpectly or exactly:

1. That makes conſcience to obſerue the leſſer commandements as well as the greater, Math. 5.19.

2. That abſtaines from the very appearance of euill, 1. Theſſ. 5.22.

3. That with diſcretion lookes to the circumſtances of things

to be done, as time, place, perſons, order, and the like: that doth not onely doe good, but is *wiſe to doe good*, Romanes 16. 19.

4. That liues without rebuke, and is *vnſpotted of the world*, Phil. 2.15. Iames 1. *vlt.* that is not guilty of any ſcandall, and giues no iuſt cauſe to the wicked to blaſpheme, but *prouides for things honeſt in the ſight of all men*, 2. Cor. 8.21.

5. That will not doe euill, though good might come of it, Rom. 3.

The 7. is growth or increaſe.

The ſeuenth thing required in the manner of well-doing, is *growth and increaſe*: Wee muſt not onely get grace and knowledge, and do good, but we muſt *grow in the grace and knowledge of Ieſus Chriſt*, 2. Peter 3. 18. and this growth ſhould haue in it diſtinctly three things:

Which hath three things in it.

1. Abounding in goodnes.

1. *Abounding in good workes*, or a more frequent practiſe of al ſorts

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ſorts of duties, that we haue opportunitie and power to practiſe, 1. Corinth. 15. 58. Coloſſ. 1. 10.

2. *The perfecting of holineſſe*, 2. Cor. 7. 1. or the ripening of our gifts, and finiſhing of the good things we begin, not leauing off till wee haue accompliſhed them in ſome good meaſure and manner. 2. Perfecting of holineſſe.

3. *Progreſſe*, ſo as our workes *bee more at laſt then at firſt*. 3. Progreſſe.

And all this we ſhould ſtriue for, both that ſo our *profiting might appeare*, 1. Tim. 4. 15. and we may be fit to be *an example to others*, 1. Theſſ. 1. 7. 2. Tim. 4. 12.

The eighth thing required in the manner of well-doing, is *Faith*: we muſt *walke by faith* in all our actions, 2. Cor. 5. 7. Now faith is employed partly in taking notice of Gods will, as the warrant of our actions, and partly in ouercóming the diffi- 8. Faith.

culties of well-doing, making vs hold out, though we be ſcorned, or diſgraced, or oppoſed in the world, and raiſing vp our hearts to beleeue Gods aſsiſtance, notwithſtanding our owne weakneſſes, and partly in truſting God for the ſucceſſe, beleeuing Gods promiſes.

The laſt is moderation.

The ninth and laſt thing required in the manner of well-doing, is Moderation. This rule is expreſſed in theſe words, Eccleſ. 7. 16. *Be not iuſt ouer much, neither be thou wicked ouer-much.*

The place in Eccleſ 7. 16. expounded.

Now for the ſence of theſe words, we muſt know in the negatiue, that this place is moſt prophanely alledged by ſuch as produce it as a reproof of ſtrictneſſe of life, and the refuſall of the exceſſes of the time.

There are many things ſaid to giue a ſence of thoſe words.

1. Some referre theſe words to Iuſtice, either Diſtributiue, or Commutatiue, and that either in

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in the caſe of a priuate perſon, or of a Magiſtrate. A priuate man muſt neither ſtand too much vpon his right, nor yet ſuffer his innocencie to bee too much wronged. A Magiſtrate muſt not be too ſeuere in a ſelfe-conceited iuſtice, nor yet too remiſſe in ſparing or fauouring wickedneſſe.

2. Some think it reſtraines curioſitie and careleſneſſe, as if the ſence were, Bee not curious to pry or ſearch into ſecret things, that are not reuealed: for he that will be ſearching into Gods maieſtie, may bee oppreſſed by his glorie: nor yet be ſo careleſſe, as not to take notice of the truth reuealed.

3. Some thus: exceede not by too much *preciſeneſſe* on the right hand, or by too much *prophaneneſſe* on the left hand. On the right hand they goe out, that bring in workes of ſupererogation, and ſuch as worſhip God

after the precepts of men, & ſuch as tye mens conſciences to obſerue or auoyd things without warrant of Scripture, and ſuch as ſay they haue no ſinne, and need not the grace of God.

4. Laſtly, the fitteſt interpretation is theirs, that expound the words in this ſence, *Bee not iuſt ouer-much*, that is, thinke not too highly of thy ſelfe in any thing thou doeſt well, nor yet be *wicked ouer-much*, that is, account not too vilely of thy ſelfe, denying Gods gifts in thee, and refuſing the iuſt comforts thou ſhouldeſt take to thy ſelfe; aggrauate not againſt thy owne ſoule thy weakneſſe aboue reaſon and meaſure.

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CHAP. V.

Intreating of the rules that concerne our carriage towards God, and in particular about the knowledge of God.

HItherto of the generall rules: The particular rules that concerne the right ordering of our conuersation, may be cast into three heads, as they direct vs in our carriage,

1. *Towards God.*
2. *Towards men.*
3. *Towards our selues.*

The diuisiō of the particular rules.

All the rules that concerne our duties to God, may be cast into two heads: For they concern either the *loue of God*, or *the seruice of God* This is an exact diuision; for all we owe to God, is fitly cōprehended in these two, *Loue* and *Seruice:* and the Scripture so diuides in these and the like places, Commandement 2.

The subdiuision.

Deut.11.23. & 30.16. Ioſh.22. 5. Eſay 56.6.

Now that we may be rightly ordered in reſpect of our *loue to God*, we muſt conſider of his loue either in *the foundation* of it, or in the *exerciſe of it*. The foundation of our *loue to God*, is the true *knowledge of God*, 2. Chron. 28.6. So that in the firſt place we muſt ſoundly informe our ſelues concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne either *the right conceiuing of his nature*, or our *acquaintance with God*, when we do aright conceiue of him. That we may conceiue aright of Gods nature.

The rules that concerne the right knowledg of God of 2. ſorts. That wee may conceiue aright of Gods nature.

1. We muſt caſt out all likeneſſes

1. We muſt exclude out of ou thoughts all *likeneſſes*, ſo as men do not thinke of God, repreſenting him by the ſimilitude of any creature: He that forbids Images of him in Churches, forbids it alſo in our heads,

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heads, Commandement 2. Eſay 40. Deut. 4.

2. We muſt ſtriue to conceiue of him according to his praiſes, declared by his workes, or in his Word. This is an excellent and eaſie way to think of God. Since our hearts cannot conceiue his nature, wee ſhould fill them with the impreſsion of his praiſes, and according to them direct our affection and ſeruice to him: As I would bring this mind to prayer, or any other ſeruice of God, I cannot make any reſemblance of the diuine ſubſtance, whom I am about to ſerue: yet this will I doe, I will remember that he that I pray vnto, is moſt *wiſe*, moſt *omnipotent*, moſt *iuſt*, moſt *gracious*, *&c.* Thus God proclaimes himſelfe by his praiſes, Exod. 34. 6. where God himſelfe ſhews vs a way how to conceiue of him.

2. We muſt conceiue of him according to his praiſes.

3. Thou muſt then ſilence thy reaſon, and exalt thy faith in the point

3. Wee muſt beleeue the Trinitie of Perſons.

point of the Trinity, which must be conceiued of necessitie, because all seruice is due to the whole Trinitie. Now thou needest not to striue to resemble the Trinity in any likenesse in thy minde, but onely bring faith to beleeue that thy God is *three in one.*

4. Thou maist cõceiue of God in the Humane Nature of Christ

4. It may yet helpe thy vnderstanding to conceiue, that God is in *Christ*, and *the fulnesse of the Godhead dwels in him bodily*: and therefore when thou commest to worship, thou maist set before thy minde the Humane Nature of Christ, adoring the Godhead in him, as conceiuing of God in that humane nature thou thinkest of, Col. 2. 9. Ioh. 17. 3.

5. Thou must resist Atheisticall thoughts.

5. That this may be the more clearely and comfortably done, thou must labour by sound aduice and direction, to expell out of thy head those secret and rebellious Atheisticall thoughts, which arise in thee about his nature

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ture, Decrees, Attributes, or Workes. Men muſt take heed of ſmothering theſe obiections, but ſeeke helpe againſt them in time.

Thus of the knowledge of God, as it concernes the right conceiuing of his Nature.

2. Of acquaintance with God

There is required further ſuch a knowledge, as brings vs acquainted with God: we are commanded to *acquaint our ſelues with God*, Iob 22.21,22.

That thou maieſt be acquainted with God

Now, becauſe it is an exceeding hard way for a mortall man to finde out God, ſo as to enioy *familiaritie with him*: therefore I will adde ſome directions about it: For if thou wouldſt acquaint thy ſelfe with God.

1. Thou muſt prepare thy heart

1. Thou muſt prepare thy heart for this *Viſion* of God, by driuing out filthie and vnholie thoughts and affections: *For without holineſſe no man can ſee God. The pure in heart ſhall ſee God*, Matth.5.7. Hebr.12.14.1. Chron.

Chron. 19. 3. God delights to ſhew himſelfe familiarly in a cleane heart.

2 Thou muſt begge it by prayer.

2. Thou muſt begge this acquaintance by prayer : if thou ſeeke it of him earneſtly, though God bee in himſelfe inuiſible to mortall eyes, yet hee will ſhew himſelfe to the eyes of thy mind; pray for this acquaintance, and he will be acquainted with thee: This is *to aske after the Lord*, and to *ſeeke God : if we ſeeke him, hee will be found*, Pſalme 105. 3, 4. But then wee muſt remember three things.

3. Wee muſt beleeue the Trinitie of Perſons.

1. *To ſeeke him with our whole hearts*, wee muſt pray with great earneſtneſſe and deſire.

2. *To ſeeke him early*, Pſal. 119. verſe 10. and *while hee may bee found*. God offers acquaintance in his Ordinances, and ſometimes comes neare, and knocketh at mens hearts, and workes greater impreſsions vpon them: now if thou wouldſt call vpon God

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God heartily, hee would ſhew thee his preſence.

3. To *ſeeke him conſtantly*; we muſt ſeeke *his face continually*: both til we finde it, and after we haue had acquaintance with him, it muſt be continued: we muſt not thinke much, if we be put to pray often and long, before we attaine ſuch an incomparable benefit. 3.

3. Thou muſt giue thy ſelfe, ſoule and body, to God ſeriouſly, and from thy heart, deuoting & promiſing to ſpend thy daies in his ſeruice, and then he will reueale himſelf vnto thee, Rom. 12.1,2.

4. Thou muſt waite vpon his Ordinances, and watch how the Lord ſpeaks vnto thee, either by his Word, or by his Spirit: For in them he ſhewes himſelfe to men, and conuerſeth with them. 3. Thou muſt giue thy ſelfe to God.

5. It is a great furtherance to our acquaintance with God, to keepe company with his Houſ-

hold;

hold; for with them he dwels: and by conuerſing with them, we may occaſionably often ſee God, 1.Ioh.3.6,7,8,12.

Thus of acquaintance with God.

Other things about our know-ledge.

There are other things to be further noted concerning our knowledge of God, ſuch as theſe:

That when we attaine vnto any acquaintance with God, we muſt neuer reſt, till we know him to be our God, Col.2.2.

That it muſt be our daily care to increaſe in the knowledge of God, labouring to plant in our hearts a more large and affectionate contemplation of the *glories* of Gods *Nature* and *Loue*.

That aboue all earthly things we ſhould *glory in it*, if we attaine ſome happie admiſsion into Gods preſence, and abilitie to conceiue of God, and to be acquainted with him, Ier.9.24.

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CHAP. VI.

Rules that order vs about the manifestation of our loue to God.

HItherto of the Rules that concerne the knowledge of God, as the *foundation of our loue* to God: The Rules that should order vs in *the exercise of our loue* to God, follow; & those are of two sorts: for either they concerne the *manifestation* of our loue; or our *preseruation* in the loue of God: we must shew our loue to God, and we must keepe our selues in the loue of God, Iude 21.

Rules about the exercise of our loue to God.

In our *manifestation of loue to God*, wee must looke to both the *matter*, (as the things whereby); and also the *manner* how wee should expresse our loue to God.

For the first, there be diuerse ex-

excellent Rules to be heeded of vs in our practiſe, in obſeruing whereof wee may ſoundly proue the truth of our loue o God: if wee ſay, wee lone God, we muſt ſhew it by theſe things following.

Seuen wayes to manifeſt our loue to God.

1. By auouching him to be our God.

1. We muſt *auouch God to bee our God*, Deuter. 26. 17. and ſo we doe, if we do not onely make choiſe of God aboue all things to ſet our hearts vpon him, but alſo maintaine our choiſe, by a conſtant refuſall of all idols in the world, euen all things which might entice vs to loue them in ſtead of God, by ſound affection and practiſe declaring our reſolution to cleaue to God, as our ſufficient happineſſe, though all the world follow their pofits or pleaſures, &c.

2. By prouiding him a place to dwell where we dwell.

2. We muſt prouide and *prepare a place for God*, that hee may *dwell with vs*, whereſoeuer we dwell, Exod. 15. 2. It is a ſigne of our true loue to God, why wee cannot

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cannot liue without him. He that can be content to liue in any place where he is not powerfully preſent in his ordinances, ſhews no loue to God. It ſhould be our chiefe care to ſeate our ſelues ſo in the world, as the Lord and his preſence may bee prouided for, that he may reigne amongſt vs by the Scepter of his word.

3. By ſhewing our loue to Ieſus Chriſt.

3. We muſt ſhew our loue to God, by our *loue to the Lord Ieſus* the Sonne of God: we muſt *kiſſe the Sonne*, Pſal. 2. vlt. And if any man *loue not the Lord Ieſus, hee hath not the Father*, 1. Cor. 16. 22. Wee ſhew that we loue God, when we highly eſteeme Ieſus Chriſt, and make much of him in our hearts, and ſtriue to fire our affections towards him; and this muſt be our care through the paſſages of our life, to *forme in vs the loue of the Lord Ieſus*, that we may long after him, and haue the deſires of our ſoules after

ter him and his comming.

4. By walking with God. 4. We muſt ſhew our loue to God, by *walking with him*, Gen. 17.1. Mic.6.8. The Lord doth not account it a ſigne of loue to offer to him a thouſand rams, or riuers of oyle: but this is it that pleaſeth him, *To humble our ſelues to walke before him.*

Now we walke with God diuerſe waies.

Men walk with God 5. waies. 1. When we *ſet the Lord alwaies before vs*, remembring his holy preſence, and not daring to goe long without thinking of God, Pſal.16.18.

2. When we *nouriſh the motions of the Spirit*, and retire our ſelues of purpoſe to entertaine them.

3. When we daily haue *recourſe to thoſe meanes* by which the Lord is pleaſed to conuerſe with men, and not reſt in the bare vſe of the meanes, but ſtriue to finde out *the Lord in his holy preſence*, in euery ordinance of his,

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his, Pſalme 63. 1,2.

4. When we vſe our ſelues to *Soliloquies* with God, taking all occaſions to ſpeake to God by prayer, and priuate meditation of things offered to vs, out of which we could extract matter for frequent *eiaculations*, lifting vp our hearts vpon the very firſt motions of good vnto God, Pſal. 63. 5,6.

5. When our hearts are fired *with longing deſires after his preſence of glory in heauen*, 2. Cor. 5. 8,

Thus of our walking with God.

6. We ſhould manifeſt our loue to God, by *honouring him*: For this is one ſpeciall way by which God requires to haue our loue ſhewed to him, Mal. 1. 6. Now there are many wayes, by which in our conuerſation, we may declare our deſire to honour our God: as,

5. By honouring God.

10. waies of honoring God.

1. By performing *the care of buſi-*

busineſſes that concerne his kingdome, aboue all other buſineſſes, and ſhewing our reſpect of the duties of the firſt Table that concerne God, before the duties that concerne men in the ſecond Table: wee honouring him by *ſeeking his kingdome firſt*: Firſt (I ſay) in *the precedencie of time*, and firſt, in reſpect of the *meaſure of our affections*, Math. 6. ſhewing a deſire to pleaſe him rather then all the world.

2. By making a bold and *open profeſſion* of Gods truth vpon all occaſions, without feare of oppoſitions or ſnares of the world.

3. By *grieuing* heartily *for the diſhonour* done vnto him, by the blaſphemies or prophaneneſſe of his enemies, Pſal. 42. 3.

4. By *directing all our actions to his glory*, ſtriuing in all things to order them ſo, that ſome way God may be praiſed by vs or others, 1. Cor. 10. 31.

5. By our *willingneſſe to ſuffer* any

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any thing for his ſake, though it were extremities, euen the loſſe of all worldly things, yea and life it ſelfe, if we were called to it.

6. *By honouring them that feare his Name*, and are *begotten of him*, and beare his image, receiuing them, and making much of them, and defending them for the loue we beare to God himſelfe, Pſal. 15.1. Ioh 5.1.

7. By *hating them that are his enemies*, as if they were our own; conceiuing more diſlike of them for diſhonouring God, then for any wrongs they could doe vnto vs, Pſal. 139.21,22.

8. We honour God when we ſpeake of the *Oracles of God* with all reuerence as may become the nature and glory of them, Commandement 3. 1. Pet. 4 11.

9. We honour him by *gifts beſtowed vpon him*, when we bring to him our *free-will offerings*, ſuch as are the *firſt fruites* of all our increaſe,

creaſe, when out of all things wherin God hath proſpered vs, wee with gladneſſe conſecrate a part for the furtherance of his worſhip, or the maintenance of his poore: Prouerbs 3.6. Eſay 60.6.

10. We honour him, *when we praiſe him.* One vſuall way by which we honour great perſons in the world, is by taking all occaſions to magnifie them, by commending their vertues, or their worthy acts: And this is likewiſe one great way of honoring God; and therefore with ſorrow for our neglects herein, wee ſhould *ſtudy his prayſes* for the time to come, and ſtriue for language to be able readily to do ſo.

Rules about the praiſe of God.

Now God is prayſed diuerſe wayes: ſome of them belong not properly to this place, and therefore I will but touch them.

We praiſe God.

1. When *we keepe* and obſerue care-

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carefully *the solemnities* set apart for his praise, as when we celebrate the Sacrament of the Lords Supper, which is therefore called the Eucharist, because it is to be performed as a thanksgiuing & praising of God.

2 When daily we take all occasions in priuate *to blesse God for his daily mercies:* but let these and such like passe, as not proper to this place. We must praise him in our discourse to others: This is required of vs in many Scriptures, Psal. 33.1. Iob 36. 24. Psal 96.4. But because this must not bee done cursorily, diuers rules are to be obserued: As,

When we comm̃d God, diuers things are to be obserued.

1. That wee may praise him effectually, we must *wisely consider of his workes*, and so of his nature, to extract from thence sound *arguments* of praise, Psal. 64.9

2. We should do well for this purpose to *keepe Records, and Register* vp the speciall glorious

works of God, Iob. 36.24 & 37 14. Pſal. 78.7.

3. When we do praiſe him, it muſt be done, *with our whole heart*, ſpeaking of his praiſes with all poſsible affection, and not as if wee ſpeak of ordinary things, Pſal. 9.1.

4. We muſt thus praiſe him, not once, or for one worke of his, but we muſt *praiſe him for all his workes*, eſpecially *his wonderous workes*, Pſal 9 1. and 105 1, 2 and 106.2.

5. We muſt praiſe him from day to day, and continue to doe it, *while we liue*, Pſal. 63 4. and 96.3.

6. This is a dutie that *all the kindreds of the people are bound to*: *All the people muſt praiſe him*, Pſalme 148. 12, 13. and 96. 6,7,8.

Thus of the fift way of ſhewing our loue to God: and that is by honouring him.

The ſixth way by which we muſt

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must ſhew our loue to God, is by *truſting in him*; as men ſhew, whom they loue moſt, by relying moſt vpon them, and their fauour and helpe. Now there are diuers caſes, in which we muſt ſhew our truſt in God.

6. By truſting in him.

1. *By relying vpon his mercie for our iuſtification and ſaluation*: and in this we ſhould moſt vſe our truſt, as being in a buſineſſe that moſt highly concernes vs, Eſay 45.24,25.

How we muſt ſhew it that we truſt God.

2. *By committing all our workes to him*, for aſsiſtance in them, or ſucceſſe of them: This is to *commit our way to God*, to be carefull to ſeeke his aſsiſtance to helpe vs, to do our duty, and then to leaue the ſucceſſe of all to his bleſsing, Pſalme 37.3.5. Prou. 16.3.

3. By *beleeuing all that he ſaith is true*, whether hee promiſe, threaten, or cõfort by his word, vpon all occaſions *beleeuing his Prophets*, 2. Chron. 20.20.

4. By *staying our hearts vpon him in all our distresses.* Now in the time of distresse we may proue, that we trust in God diuers wayes: As

How we may prooue that wee trust God in distresse.

1. By running to him, and *powring our hearts before him*, making our moane vnto him, Psal. 18. 2. and 62. 10. Looke amongst men, to whom we first run to make our moane in our distresse, and that person is he whom we most loue, and trust: so is it towards God.

2. By *casting our cares and burthens vpon him*, Psal. 55. 22.

3. By *not respecting the proud, and such as turne aside to lies*, Psal. 40. 4.

4. By *relying vpon his helpe*, Ioel 3. 16. Esay 50. 11. But then we must obserue how we must relie vpon Gods helpe: for there are many things we must cast out of our hearts in affliction. When we haue beene with the Lord and committed our selues

In relying vpon God in affliction.

to

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to him, wee must relie vpon him.

1. *Without leaning to our owne vnderstanding*, or wilfull inclination to follow our own courses, and proiects, Prou. 3.5.

2. *Without murmuring*, or repining at our condition, or vexing our selues at the prouidence of God towards vs, Psal. 37.7.

3. *Without feare*, that is, without mistrustfull feares, and seruile perturbations, imagining euils, which the Lord hath not brought vpon vs, Psal. 3.6. and 27.1.

4. *Without vsing ill meanes* to get out of distresse, Amos 5.4,6.

5. Yea, lastly, *without care*, that is, without distrustfull carking cares, Phil. 4.6.

we must auoide 5. things.

Thus of the sixth way of shewing our loue to God, and that is by trusting in him.

The seauenth and last way, by which we must shew our loue to God, is, *To obey him*: For this

7. By obeying him.

is the *loue of God, that we keepe his commandements*: Neither is the ſigne in this, that we doe what God requires for the matter, but that *his commandements are not grieuous vnto vs*: We loue God, if we *loue to do* his worke, and if we *lift vp our hearts in his wayes*, ſetting vpon his worke with a ſpeciall readineſſe, and ſtrength of deſire, and more then ordinary care, 1. Ioh. 5. 2. 2. Chron. 17.6. and 19.2.

Thus of the matter, that is, the thing by which we muſt ſhew our loue to God; the manner alſo is to be conſidered: For in all thoſe things which wee would do at any time to prooue our loue to God, we muſt looke to the manner how we do them, as was a little touched before: Now diſtinctly we muſt bring to the declaration of our loue to God, two things;

2. Things in the manner of ſhewing our loue to God.

1. *Feruencie.*
2. *Feare.*

For

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For the firſt, wee muſt loue God and ſhew it in feruencie of our loue. How? Euen with *al our hearts*, and *all our ſoules*, and *all our might*, and *all our vnderſtanding*. Our hearts muſt be more inflamed then they are in ſhewing loue to wife, children, friends, parents, &c. We muſt *loue God aboue all*, Deut. 6, 3. and 30. 6.

1. Feruencie.

For the ſecond, we muſt loue God and ſhew it too, but it muſt be *with feare*. Howſoeuer wi h men true loue caſts out feare, yet God being ſo infinite in glorie and maieſtie, wee muſt loue him, but yet with feare. Now that this may not be miſtaken, I will ſet downe the particulars of this feare.

2. Feare.

We muſt ſhew our feare:

Eight wayes by which we ſhew our feare of God.

1. By entertaining *lawfull thoughts* of his dreadful maieſty, caſting out all vile, meane, and vaine thoughts of him, Daniel 6. 26.

2. *By*

2. *By departing from euill*, that might any way displease him, being tender in this point, not daring to presume, or plead impunitie, or freedome from danger, but in all things desire to auoide what might anger him, Prou. 3. 7.

3. By vsing all *tearmes* of heartie *abasement* of our selues, when we come before him. Thus *Abraham* cals himselfe *dust and ashes*; and thus we should *humble our selues vnder the mighty hand of God*, 1 Pet. 5. 9.

4 *By doing his will without fearing man*, or any other creature, Esay 8. 12, 13.

5. By a daily and reuerent *remembrance of his* continuall holy *presence*.

6. *By trembling at his iudgements*, Psal. 4 4. Hab. vlt.

7. By the humble vsing of all the meanes of communion with God, vsing his Ordinances with all conuenient *reuerence*, attention,

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tion, and abaſement of our ſelues, Mal. 2. 5.

8. Laſtly, *by the reuerend vſe of his very Titles, fearing that great, and fearefull Name of the Lord our God*, Deut. 28. 58.

CHAP. VII.

Rules that concerne the preſeruation of our loue to God.

HItherto of the Rules that concerne the manifeſtation of our loue to God: The reſt of the Rules ſerue to teach vs, how to *preſerue in vs this loue to God*. Now that we may continue in our loue to God, we muſt obſerue theſe rules.

1. We muſt *ſeparate our ſelues from all others to be his*, Leuit. 20. 26. auoyding *fellowſhip with the ſeruants of a ſtrange God*, that might any way entice vs from the loue of God; yea we ſhould

ſo much alienate our hearts from al idols, that we ſhould not *make mention of their names*, and therefore daily confirme our hearts in that purpoſe to cleaue to God alone, Leu. 20. 26. Mal. 2. 11. Exod. 34. 11, 14, 15. and 23. 13. Act. 11. 23. Ioſh. 23. 8.

2. We muſt beware, that *we forget not God*, nor goe too long without effectual remembrance of him. They that can liue whole dayes and weekes without any care to thinke of God, may be ſure their hearts are voide of the loue of God; and as euer we would continue to loue God, we muſt be carefull euery day to remember him, and thinke vpon him, Deut. 6. 12. & 23. 18.

3. We muſt labour *to edifie our ſelues in our moſt holy faith*; we muſt build vp our hearts in the aſſurance of that wonderfull loue God hath ſhewed to vs: and this will preſerue and keepe vs in our loue to him againe,

Iude

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Iude 20.

4. Wee *muſt pray in the holy Ghoſt*, as is ſhewed in the ſame place: prayer preſerues acquaintance with God, and exceedingly *quickens* the hart; and beſides, drawes from God new pledges of his loue to vs, which may ſerue to kindle our affections towards him.

5. In the ſame place another rule is imported: and that is the daily *expectation of the comming of Chriſt*: for the terrour of that Day will mooue vs to ſhew all poſsible loue to God, and ſo wil that ſingular glorie we are aſſured to receiue in that day.

6. In the vſe of all Gods Ordinances, we muſt be carefull *to ſeeke out the face of God*, which is that ſpeciall preſence of his grace. For the loue of God will decay in vs, if once we come to vſe the means onely for forme, and an outward ſhew, Pſal 105. 4. And if we miſſe of God in his Ordi-

Ordinances, we must neuer bee quit, till we *find him whom our soule loueth*, Cant 3.1. Psal. 63.1.

7. We must *preserue the truth* he hath deliuered to vs; yea, we must *contend for it*: for sound doctrine laid vp in our hearts, will preserue in vs soundnesse of affection to God, Iude 3.

8. Wee must get *Catalogues of Gods praises* in particular, and fill our hearts with the knowledge and contemplation of them.

9. If we would be preserued in the loue of God, we must labour to attaine to the ability *to reioyce in God*, and *delight our selues in God*. A wife that would increase her loue to her husbād, must striue to solace her selfe often with her husband, and to forme in her heart a speciall delight in him: So must we doe to God. This is miserably neglected, and yet exceedingly necessary: Nor is it an ordinarie ioy we should take in God, but we

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we ſhould ioy in him, firſt, *with all our hearts*: ſecondly, not for a time, but alwaies, euery day; nor with common, but with *exceeding ioyes*, Phil 4.4 Pſal. 37 4. & 68.3,4 & 105.3. Now that this point may be the better vnderſtood, I will conſider of two things: firſt, what it is to delight and ioy in God: ſecondly, what we ſhould do that we might delight, and take pleaſure in God.

About reioycing in God.

For the firſt, this delight in God hath in it foure things diſtinctly,

What it is to reioyce or delight our ſelues in God.

Firſt, a *ſpirituall ſatisfaction*, or contentment ariſing from the aſſurance of Gods loue to vs, as hauing enough that he regards vs; thus *Dauid* ſaith, his *ſoule was ſatisfied as with marrow*, Pſal. 63. 5. & 149.2.

Secondly, a ioyfull entertainment of all paſſages of loue betweene God and vs; eſpecially in the vſe of his Ordinances.

Thirdly, a *delightfull contemplation*

plation of God and his mercies.

Fourthly, a *glorifying in God*, and extolling of his praiſes, as by diſcourſe, ſo by *ſinging of Pſalmes*, 1. Cor. 1. 31. Pſal. 33. 1. & 105. 3 & 68. 3, 4.

Now for the attainment of the ioying in God.

What we muſt do that we might be able to ioy in God.

1. We muſt *mourne often for our diſabilities* herein, and pray to God to forme this delight in vs.

2. We muſt *reſtraine carnall ioyes*, and cares: for the exceſſe of both doth exceedingly dull the heart, and withdrawes it care of delight in God, Ioh 2. 8. Phil. 4. 4, 5, 6.

3. Wee muſt exerciſe our ſelues with all the ioy wee can *in the Word of God*, Pſal. 119. 14. 16.

4 We muſt take heed of liſtening to Obiections againſt the loue of God to vs, whether they ariſe from Sathan, or our owne fleſh.

5. We

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5. We muſt often obſerue the miſeries of the wicked in compariſon of our happy eſtate in Chriſt, Hab. 3. 17, 18.

6. We muſt ſeeke a delightfull conuerſation with the godly.

7. We muſt take heed of domeſticall euils, our home ſinnes, the corruptions that would daily preuaile in vs, Iob 22. 23, 26.

8. We muſt reſtraine our owne beleefe about the acceptation of the good duties we performe; and to this end we muſt take heed, that we be *neither iuſt ouermuch*, by attributing too much to our ſelues: nor yet *wicked ouermuch*, in condemning all we doe, as hatefull to God. For this laſt doth maruellouſly hinder vs from ioying in God.

CHAP.

CHAP. VIII.

Containing generall Rules about Gods ſeruice.

HItherto of the firſt ſort of Rules, that concerne our carriage towards God, namely, thoſe that concerne our loue to God. Now the ſecond ſort of Rules follow, and that is, thoſe that cõcerne the ſeruice of God; and theſe may be caſt into two rankes: for they either concerne the *parts* of Gods worſhip, or the *time* of Gods worſhip.

Rules about the ſeruice of God.

The Rules that concerne the parts of Gods worſhip, are either *generall*, which binde vs to the good behauiour in all parts of Gods worſhip; or elſe *certaine ſpecialties* of Direction, that concerne ſome part of Gods worſhip onely.

9. Things to bee remem-

Now for the generall Rules we ſhould know and remember, that there are nine things to be looked

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looked too, and brought to the practiſe of euery part of Gods worſhip.

bred in euery part of Gods worſhip.

The firſt is *preparation*; wee muſt in ſome ſort conferre with our owne hearts, and prepare them, before we go before God to doe any ſeruice, Iob 11.13. Pſal.4.4. Ezech.7.10.

Secondly, we muſt come with *all reuerence and godly feare*, Heb. 12 28, Pſal. 2.11.

Thirdly, wee muſt performe the ſeruice in *repentance* for our ſins: we muſt not come before God in the loue of any ſinne; if we do, we loſe our labour, and God will loath our works, Eſay 1. Iob 11.14. Wee muſt haue *cleane hands* and *a pure heart*, or elſe no ſeruice of God will bee accepted, Pſal.119.11. & 24.4.

Fourthly, it muſt grieue vs that others will not ſerue God, Pſal.119 139.

Fifthly, we muſt performe euery ſeruice *in the name of Chriſt*, or

or elſe it cannot be accepted, by reaſon of that euill that cleaues to our beſt workes: whether we pray or giue thankes, or *whatſoeuer we doe, we muſt doe it in the name of Chriſt*, Col. 3. 17.

Sixtly, in euery ſeruice of God we muſt as neere as it may bee, *giue God the firſt praiſe*, preferring the reſpects of God and his worſhip, before our ſelues, or the regard of others: wee muſt ſerue him *betimes*, ſeeking God in the firſt place, Iob 8. 5. Math. 6. 34. Pſal. 5. 3.

Seuenthly, when we do any ſeruice to God, we muſt doe it *with all our hearts*, with as much willingneſſe as may bee, ſo as it may appeare, that wee *loue to be his ſeruants*, as the Prophets phraſe is, 1. Sam. 12. 10. 1. Chr. 28. 9. Eſay 56. 6.

Eightly, in all ſeruice we muſt ſtriue ſo to ſerue God, that *we may pleaſe him*, not onely carefull to doe the dutie, but carefull of Gods

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Gods acceptation. In good duties being chiefly carefull to see Gods approbation, not caring so much for the *praise of men as the praise of God.* In euery part of Gods worship, *our praise must be of God, and not of men*, Heb. 12. 28. Rom. 2. 26.

Ninthly, we must cleaue to God, with detestation of all things or persons that might any way draw vs away from his seruice, Deut. 13. 4, 5.

CHAP. IX.

Shewing how we should carrie our selues in Gods house.

HItherto of the Rules to be obserued in all parts of Gods worship generally.

Rules about the publike worship of God.

The speciall Rules concerne, either Gods *publike worship* in his house; or else the particular parts of Gods worship each by themselues.

The

The godly Christian ought with all care to lay before him the Rules that bind him to the good behauiour in Gods house, and to striue to fashion his nature and practise, as may become the glorie of Gods publike seruice and presence; and so there be diuers things which in a speciall manner he must looke to in performing Gods publik seruice: For cõcerning these publik duties, these rules must be obserued

1. All must come.

First, that all sorts and degrees of men must appeare before God publikely to doe him homage and seruice. None must be spared or freed, men, women and children must all take notice of it, that they are bound hereunto, Deut. 31. 11, 12.

2. With all possible reuerence.

Secondly, we must come our selues *with all possible reuerence*, and *looke to our feete when we enter into the house of God*, and striue to shew before all men our most carefull respect of God and his holy

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holy ordinances: For *God will be ſanctified in them that come nigh him*; and he lookes for it at our hands, by our reuerēt behauiour to be *glorified before all the people*, Leu. 10. 3. Eccl. 5. 4. We ſhould then ſhew a moſt holy *feare of Gods name* and preſence, Pſa: 5. 7.

Thirdly, in publike duties that of the Prophet *Dauid* ſhould be true of vs: *The zeale of Gods houſe ſhould eate vs vp*, Pſal. 69. 9. and this ſpeciall zeale wee ſhould ſhew,

3. And zeale.

And this zeale wee ſhould ſhew ſixe wayes.

1. By *louing Gods houſe aboue all the places in the world*; our hearts ſhould be fired in vs in that reſpect, that we may truly ſay with *Dauid*, *O how I loue thy houſe*, Pſal. 26. 8.

2. By confirming our owne hearts in a reſolution to reſort to Gods houſe with ioy and gladneſſe, notwithſtanding the ſcornes & oppoſitions of worldly men and perſons.

3. By ſtirring vp others with all

all importunitie to goe vp with them to worſhip God in Sion, Eſay 2.2.

4. By making haſte to Gods worſhip, going to the houſe of God with the firſt, and with willing hearts, with an holy thirſt after the meanes, flocking and flying thither *as the clouds*, or *as ſo many doues to their windowes*, Zach. 8. 21. Pſal. 110. 3. Eſay 35.1. and 60. 8.

5. By forwardneſſe and cheerfulneſſe in contributing towards the maintenance of Gods houſe and ſeruice in the meanes thereof, Eſay 60.8,9.

6. By grieuing heartily becauſe other men neglect or contemne the houſe of God, and haue no more minde to keepe Gods law, Pſal. 119.136.

Thus of that ſpeciall zeale we ſhould ſhew about Gods publike worſhip.

4. With one conſent.

Fourthly, wee ſhould in all publike duties ſerue God *with one*

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one consent and one heart. There ſhould appeare in Gods ſeruãts a wonderfull deſire of *vnanimity* and concord. They *ſhould ſerue the Lord with one ſhoulder*, that when they ſpeak to God, it may be as the voice of one man; whẽ the Lord ſpeakes to them, they ſhould heare with one heart. It is a maruellous glorie in Religion, when people can come once to this, *to ſerue the Lord with one ſhoulder*, Zeph. 3.9.

Three other rules gathered out of the Pſal. 52. 8,9.

Laſtly, in the 52. Pſal. v. 8,9. wee may gather three other rules, which in a ſpeciall manner fit vs for a right behauiour in Gods houſe.

Firſt, we ſhould alwaies be *as green Oliue trees in the houſe of the Lord.* Howſoeuer it goe with men in the world, yet when we come before the Lord, our hearts ſhall reioyce and reuiue, and our ſpirits be freſh & cheerful, and our affections ſhould be healed of al the cares or diſtempers

pers were before in them Gods ordinances ſhould haue ſuch a power ouer vs, as to make a ſudden freſh ſpring of deſires and holy thoughts in vs. There is this power in the ordinances of God to effect this, if the fault be not in vs, I mean, when theſe ordinances are exerciſed in the power and life of them.

Secondly, wee muſt *truſt on the mercy of God*, bringing an heart ready to beleeue euery good word of God; reſoluing that if the Lord will ſpeake comfortably to his ſeruants, wee will not diſhonour his conſolations through careleſneſſe or vnbeleefe; but receiue them with all our hearts, and eſtabliſh our ſelues in the ſafe-keeping of his good word.

Thirdly, wee muſt reſolue to be *thankfull*, with all tenderneſſe for all experiences of Gods preſence and goodneſſe towards vs in the means, vowing with *Da-*

uid,

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uid, to praiſe him for euer for thē. And if the Lord doe withhold his power and preſence for a time, ſo as we feele not the effectualneſſe of his ordinançes: yet wee ſhould reſolue without diſtemper, *to waite vpon the Lord*, and obſerue him according to the *ſeaſons* of his grace.

CHAP. X.

Rules that order vs about hearing of the word.

THus of the rules that wee muſt obſerue in all publike ſeruice of God. Now there be certaine ſpeciall rules which muſt bee particularly heeded in each part of Gods worſhip by it ſelfe. And firſt I will begin with thoſe rules, which wee muſt more ſpecially obſerue in hearing the word of God, and theſe are of three ſorts.

Rules that order vs in hearing the word of God.

1. Some bind vs to the good behauiour, before we come to heare.

2. Some at the time of hearing.

3. Some after we haue heard.

1. Before we come.

1. Before we come to heare, wee must bring with vs two things.

1. A resolution to deny our owne wits, reasons, opinions, and conceits, and emptie our heads of all perswasion of our own skill, to iudge in the things of the kingdome of God, being ready to beleeue and think in all things, as God shall teach vs out of his word. We must *be fooles, that we may be wise*, 1. Cor. 3. 18. *humbling our selues at his very feete to receiue his Law*, Deuter. 33. 3.

2. We must bring with vs a *meeke and quiet spirit*, a minde quieted from passions, lusts, and perturbations, and at rest from the turmoyling cares of this world.

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world. The word is able to doe great things in our hearts, if we *receiue it with meekneſſe*, Iames 1. 19.

2. In the time of hearing.

Secondly, at the time of hearing, we muſt looke to two rules.

Firſt, we muſt hearken without diſtraction: we muſt heare, as if it were for our liues, we muſt *incline our eares*, and ſhake off all impediments ariſing from our owne drowſineſſe, preiudice, or vaine thoughts, or diſtracting obiects, Eſay 55. 3. Pſal. 119. 113.

Secondly, we muſt *proue all things, and keepe that which is good*. We muſt heare with iudgement, & hearken for our ſelues, hauing ſpeciall care to looke to that doctrine which in particular concernes vs, to lay it vp in our hearts, and apply it effectually. This is a rule of ſingular thrift in godlines. If we did marke what ſin in vs the Lord reproues, or

what comfort is ſpecially fitted to our hearts: or what direction doth ſpecially concerne vs: He hath an honeſt memory that wil be ſure to keepe theſe things, though he forget all the reſt; and he hath a wretched memorie, and heart too, that forgets theſe things, though he could repeate all the Sermon *verbatim*.

Note.

3. After we haue heard.

Thirdly, after we haue heard, two things alſo muſt be further done.

Firſt, we muſt by *meditation* labour to make thoſe things we haue heard, which concerne vs, faſt, that *they runne not out* of our mindes, and we muſt take heed that neither the diuell ſteale away the good ſeed, nor our own heart through negligence forget it. Neither is this a worke for an houre after, to keep theſe things till we may repeate them to others, but ought to be our daily worke, eſpecially the weeke after to thinke ſo often of them,

till

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till there be a ſure impreſsion of the word in our hearts, Hebr. 2. 1,2.

Secondly, we muſt yet further ſee to it, that we be *doers of the word*, yea we muſt *obſerue to doe:* as the phraſe of the holy Ghoſt is. It is the wiſedome of God ſo to diſpoſe of his ordinances, that we receiue our directions by parcels, and there is a time of *interim* betweene Sabbath and Sabbath, Sermon and Sermon, that we might in that ſpace learne to frame our ſelues to the obediẽce of the truths receiued, that ſo we might be readie to receiue new leſſons from the Lord. The ſureſt way for the husbandman to keepe his ſeed, is not to lay it vp in his barn, but to caſt it into the ground: for what is ſowed, he may receiue againe with aduantage; or if he might faile of an harueſt from his ſeede in nature, yet godly men ſhall neuer faile to receiue what

they ſow by practiſe, with increaſe. So much of the truth, as is put into practiſe, is ſure for euer; the reſt may be loſt: and it is a ſingular helpe to a Chriſtian, if he ſet vpon his obedience while the doctrine is yet freſh in his minde; for delay will compaſſe him about with many difficulties, and he will want thoſe inward incitations, that might ſtirre vp his heart with power and ſtrength to obey.

Chap. XI.

Rules about the Sacrament of Baptiſme.

THus of the rules of our carriage about hearing: Next we are to conſider, how we are to order our liues in reſpect of the Sacraments: The Sacraments are two: Baptiſme, and the Lords Supper.

The

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The duties we are bound to in respect of Baptisme, concerne either

1. Our children.
2 Our selues.
3. Others.

Rules about baptisme.

For our children, it is our duty to present them vnto Baptisme, but withall we must look to it, that it be done in due time, and with faith and thankfulnes to God. *In due time*, so as thereby we signifie our great estimation of Gods mercy to our seed, and our great desire to haue the Couenant sealed, euen vnto them. We must also bring them to Baptisme *with faith* in Gods couenant. The Lord hath bound himselfe to *be our God, and the God of our seede*: Now it is our parts to giue glory to God, and to declare before the Lord our perswasion of his goodnesse and claime to that part of his Couenāt. By faith we plead our right, whereas by vnbeleefe we giue

1, About our children.

God occaſion to neglect our ſeed. I adde alſo, with *thankfulneſſe*, becauſe wee ought with great ioy and acknowledgment of the free grace of God, to behold our ſeede admitted in the ſure couenant of mercy and ſaluation wirh our ſelues, & ought to thinke that God hath done more for our children, to admit them into the couenant by Baptiſme, then if the greateſt perſon on earth had made vpon them the aſſurance of ſome great eſtate of maintenance or preferment.

2. About our ſelues

Secondly, for our ſelues, we muſt make conſcience of it, to make vſe of our own Baptiſme, and that throughout the whole courſe of our life: It is giuen vs as a *ſeale* of Gods promiſes, and as a *vow* of our obedience, and ſo we muſt make vſe of it al the dayes of our life, eſpecially in three caſes.

In three things.

Firſt, in *the caſe of doubting* and feare

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feare of the forgiueneſſe of our ſinnes; or of the ſaluation of our ſoules: for *Baptiſme ſaueth vs*, that is, effectually aſſures vs of our ſaluation; and we do not offend in truſting Gods promiſe made in his word, and ſigned & ſealed in Baptiſme. As certainly doth it ſaue our ſoules, as the *Arke ſaued the* bodies of *Noah* and his houſhold; ſo as we cannot miſcarry, if we leape not out of the Arke into the Seas of waters. Let vs ſticke to our Baptiſme, and then we are ſafe: The waſhing in Baptiſme did aſſure the waſhing of our ſoules by the blood of Chriſt for our ſinnes. If I be tempted to doubt of my ſaluation, I muſt ſay to my owne ſoule: Hath not the Lord prouided me the Arke of Baptiſme to preſerue me from the ſeas of his wrath? And if I doubt the forgiueneſſe of ſinnes, I muſt ſay: Hath not the Lord waſhed me from my ſinnes by the bloud of his Sonne? Did he

not ſhew me ſo much in Baptiſme? We ſin ſhamefully, in that we do not make this vſe, but neglect the confidence Baptiſme ſhould worke in vs, as if the Lord had but dallied with vs, or that Baptiſme were but ſome idle Ceremony, 1. Pet. 3. 21. 1. Cor. 15. 29. Acts 22. 16.

How Baptiſme may help vs againſt ſinne.

Secondly, in the caſe of temptation to commit ſin: we ought to fight againſt ſinne by this mighty *weapon* of our Baptiſme, and ſo we may do by diuerſe arguments: As

Firſt, in my Baptiſme I haue made a vowe to God, that I would cleaue to him in Ieſus Chriſt, and renounce the world, the diuell, and ſinne: and ſhall I breake my vow to God, that would be aſhamed to breake my promiſe to men?

Secondly, my Baptiſme was the *Baptiſme of repentance:* and ſhall I yet liue in ſinne? My body was waſhed: and ſhall my ſoule be

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be ſtill impure? Matth. 3. 11. Mark. 1. 4. Acts 13. 24.

Thirdly, by Baptiſme I was aſſured of the *vertue of the death of Chriſt* to kill ſinne in me: and ſhall I not beleeue the *operation of God*, that he can deliuer me from the powerful temptations, or inclinations to any ſinne? Shall I not ſeeke ſtrength of Chriſt? or ſhal I betray my ſelfe to the diuell and the fleſh? In Chriſt *I am dead to ſinne, and ſhall I yet liue therein?* Rom. 6. 1, 3. Col. 2. 12.

Thirdly, our Baptiſme muſt bee vſed againſt the doubts of perſeuering, or whether we ſhal be kept vnto ſaluatiõ, and whether our bodies ſhall bee raiſed againe at the laſt day: for God hath aſſured all this vnto vs in our Baptiſme, that we haue our part not onely in the death of Chriſt, but alſo in the reſurrection of Chriſt: and if Chriſt be raiſed in vs, *Chriſt can dye no more*

more, either in himself, or in our hearts, and *the same power that raised him out of the graue, will also raise vp our bodies at the last day*, as is pleaded, Romans 6.10.&c. Galath.3.27,28. 1.Cor.15.29. 1.Pet.3.21. If we *be baptised and beleeue, we shall certainly be saued*, Mark.16.16.

Thus as it concernes our selues.

3. In respect of others.

3. In respect of others, we are bound to the good behauiour in Baptisme: as to acknowledge the communion of Saints; so are we tied to preserue our selues in all brotherly loue with the godly, who weare the same Liuery with vs, and are Souldiers prest to the same warre, and haue taken vpon them the same holy Vow with vs: we are bound in Baptisme to loue them, to stand for them aboue all other people, and to liue with them in all holy loue, to our liues end, Eph. 4.3,4,5.1.Cor.12.13.&1.13. Gal.3.27,28.

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CHAP. XII.

Rules about the Lords Supper.

HItherto concerning Baptiſme: The rules that concerne the Lords Supper follow.

Rules about the Lords Supper.

Now concerning this Sacrament, we are charged with theſe things.

1. Wee muſt examine our ſelues.

Firſt, *Examination*, 1. Cor. 11. we muſt *examine our ſelues*, and *ſo eate and drinke*: Examine our ſelues, ſo as we be ſure there be no ſinne in our hearts and liues, which we haue committed, but we are deſirous to forſake, and do vnfeignedly *iudge our ſelues* for it, being as deſirous to forſake it, as we deſire God ſhould in the Sacrament forgiue it.

2. Wee muſt diſcerne the Lords Supper.

Secondly, *The diſcerning of the Lords Body and Blood*: ſo comming to partake of theſe outward ſignes of Bread & Wine, as

as we withall know and beleeue the preſence of Chriſt; and that God doth as effectually giue Chriſt to the ſoule of the beleeuer, as he giues Bread and Wine to his bodie: yea, we muſt thus diſcerne and beleeue, that he is there offered and giuen vnto vs alſo, and that God doth not delude vs, but as truely giues vs the Body and Bloud of Chriſt, as he doth by the Miniſter giue vs the bread and wine, 1. Cor. 11.

3. We muſt ſhew forth Chriſts death.

Thirdly, *The ſhewing foorth of the death of Chriſt:* This is a ſolemnitie, where we muſt intend to make a ſolemn remembrance of the Paſsion and Death of our Sauiour, not onely in being preſent at the breaking of the bread and powring out of the Wine, but in raiſing vp in our hearts a thankefull remembrance of his grieuous ſufferings and death for our ſins, Mat. 26, 1. Cor. 11.

4. We vow to cleaue to the godly

Fourthly, *Fellowſhip and louing communion with the godly*, which we

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we both ſignifie, and vow in the Sacraments, and teſtifie before God & men, that we will cleaue vnto them aboue all the people in the world, as being the *ſame bread* with vs, euen members of the ſame myſticall Bodie of Chriſt, 1. Cor. 10.

Fifthly, ſpeciall *reconciliation* with ſuch as we haue offended, bearing malice to no man, and deſiring and ſeeking peace with all ſorts of men, Matth. 5. Rom. 12.

5. We muſt be reconciled.

Sixtly, and laſtly, *The vowes of ſincerity*, reſoluing to keepe this *feaſt* all our life *in the vnleauened bread of ſinceritie and truth*, euen to ſpend our dayes in all vprightneſſe of heart, and vnfeigned hatred of all ſinne and hypocriſie, 1. Cor. 5. 8.

6. Wee vow an holy life.

CHAP.

CHAP. XIII.

Rules about Prayer.

THus of the Sacraments.

Rules about prayer.

The Rules concerning prayer follow; where beſides the generall Rules that belong to all worſhip, theſe things in ſpeciall muſt be heeded concerning prayer.

Thy words muſt be few.

1. *Thy words muſt be few*, Eccleſ. 5. 1, 2. and the reaſon is, becauſe *God is in heauen, and thou art on earth.* He is full of maieſtie and wiſedome, and thou art an infirme and ſinfull creature. Length of it ſelfe doth not commend prayer; we muſt ſpeake as becomes the maieſtie of God, without *vaine repetitions and bablings*; pattering ouer of the ſame things is not pleaſing to God: as *affectation* is ill in any thing, ſo much more ill in prayer. This rule may be vnſauory to the taſte of

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of ſome that are tranſported with raſh zeale : but let them take heede of *wil-worſhip* ; the words are ſo plaine in the text, as they muſt informe themſelues about them : The Lord knew what was fitteſt for vs, when he gaue vs this charge.

2. *Thy heart muſt be lifted vp* in the performance of this dutie: this is often imported in diuerſe Scriptures;and this lifting vp of the heart hath diuerſe things in it.

2. The heart muſt be lifted vp.

1. *Vnderſtanding* : thou muſt be aduiſed what thou prayeſt for,and know thy warrant,that what thou askeſt is according to Gods will, 1. Cor.14. 15. Ioh.5.14.

2. *Freedome from diſtractions* : thy heart muſt be cleanſed from paſsions and luſts : thy prayer muſt be *without wrath*, 1. Tim. 3.8. And as the diſtractions ariſing from paſsion muſt be auoided, ſo muſt al other diſtractiõs.

3. *Fer-*

3. *Feruencie*, or the ſtretching out of the affections according to the matter of prayer; thou muſt expreſſe the affections of prayer: for God lookes at the *prayer of thy heart*, not at the prayer of thy lips onely.

3. Vſe all maner of prayer.

3. Thou muſt pray *with all manner of prayer*, according to the occaſions of prayer. Thou muſt pray at thy ſet times daily, and thou muſt pray alſo with *eiaculations* (as the Diuines call them) that is, thoſe ſudden and ſhort ſpeeches to God, whē thy heart is moued vpon ſpecial occaſion. Thou muſt vſe *Supplications*, *Deprecations*, *Interceſſions*, *Confeſſions*, *giuing of thankes*, or the like, according to thy neceſſities, or the other occaſions of thy life. Thou muſt ſtriue to get a fitneſſe and language to ſpeak vnto God for thy ſelfe in thine owne words, as may beſt expreſſe the deſires of thine heart, Eph. 6. 18.

4 Thou

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4. Thou muſt *continue and perſeuere in prayer without ceaſing:* prayer muſt be the worke of thy whole life, not an exerciſe for a fit, for a day or two, or a weeke or two, or a moneth or two: thou muſt make conſcience of *prayer alwayes*, Epheſ. 6. 18. 1. Theſſ. 3. 17.

4. Thou muſt perſeuere in prayer.

5. When thy prayer is grounded vpon Gods will, thou muſt be *inſtant*, and not *faint*, or be diſcouraged. Thou muſt pray *without doubting and wauering*, as reſolued neuer to ceaſe praying, till God heare and ſhew mercy. It is baſeneſſe of minde, not humilitie, to be quickly diſcouraged: if God entertaine vs not according to our expectation or liking, we muſt not be weary of ſeeking to God, but ſet vpon prayer, with a reſolution to take no nay, Luk. 18. 1. Iam. 1. 6.

5. Thou muſt be inſtant, without fainting or diſcouragemẽt.

6. Thou muſt remember *ſupplication for all Saints*, eſpecially to pray heartily for *Magiſtrates* and

6. With ſupplicat on for all Saints

and *Miniſters*, eſpecially thoſe vnder whoſe charge thou art, Epheſ.6. 18,19. 1.Tim.2.1.

7. In all things giue thankes.

7. Thou muſt looke to it, that *in all things thou giue thankes.* Let the Lord ſee the truth of thy heart herein, that what thou obtaineſt from God, eſpecially by prayer, thou wilt with all gladneſſe remember and acknowledge: this Rule muſt by no meanes be forgotten, 1.Theſſ.5. 18. Col.4.2.

CHAP. XIIII.

Rules about reading the Scriptures.

THus of the Rules that concerne prayer. There remaines the reading of Scripture, and ſinging of Pſalmes, as the other part of the ordinarie worſhip of God.

Rules about rea

Concerning the reading of the

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the Scriptures, I will inſtance in one place of Scripture onely, which containes the charge giuen to *Ioſhua*, Cha. 1. 8, 9. which comprehends the ſubſtance of the neceſſarie di ections about priuate reading. I ſay *neceſſarie*; for godly men may, and haue aduiſed diuerſe courſes for reading of Scripture, which are not abſolutely neceſſarie, but *arbitrarie*, as may ſtand with the leiſure and capacity of the perſons that will reade: ſuch are thoſe directions that ſhew how many Chapters may be read in a day, and what things may be obſerued in reading, &c. which, as they may be profitable to many Chriſtians, and expedient too, yet they muſt not be vnderſtood ſo, as that thoſe perſons ſinne, which reade not ſo often, or ſo many Chapters, or the like. The things therfore that muſt neceſſarily be obſerued by ſuch as can reade the Bible, I take to be theſe:

ding the ſcripture.

First,

1. Reade daily.

First, they must *exercise themselues therein daily*, they must constantly be employed therein; and if their occasions interrupt them at some time, they must redeeme it at other times. This is the praise of the blessed man, *That he exerciseth himselfe in Gods Law day and night*, that is, constantly, Psal. 1. 2.

2. Meditate of what thou readest.

Secondly, in reading they *must meditate therein*, that is, they must obserue profitable things as they reade, *attending to reading*, and marking what the Lord saith vnto them by that part of the word which they reade. This is that meditation which is chiefly required of Christians, to get into their hearts good thoughts from the matter they reade of, so as they may the better be enabled to employ their thoughts all the day after.

3. Confer vpon it.

Thirdly, the *word of God must not depart out of their mouth*; they must make the best vse of it they can,

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can, in conference to ſpeak of it to others, for the edification of themſelues and others.

Fourthly, they muſt obſerue in their reading what the Lord ſaith vnto them, that concernes their practiſe. They *muſt obſerue* to doe according to thoſe holy directions they reade of. They muſt bring a mind deſirous and reſolued to let the word of God both informe them and reforme them, making conſcience of it, to let God direct them by his holy word read, and not onely by the word preached to them: their liues muſt bee bettered by their reading; and to that end they muſt obſerue the chiefeſt things they can out of their reading, to remember them in their practiſe.

4. Reſolue to obey.

CHAP.

CHAP. XV.

Rules about ſinging of Pſalmes.

THe rules that concerne the ſinging of Pſalmes, are ſummarily comprehended in that place, Coloſſ. 3. 16. and they are theſe.

Rules about ſinging of Pſalmes.

Firſt, they muſt *teach one another by their Pſalms and Himnes and ſpirituall ſongs.* They muſt learne to profit, and make good vſe of the holy matter contained in the Pſalmes they ſing.

Secondly, they muſt *ſing with their hearts*; they muſt attend to the matter they ſing of, and lift vp their hearts, as well as their voices.

Thirdly, they muſt *ſing with grace in their hearts*: they muſt employ the graces of Gods Spirit in ſinging of Pſalmes, as well as in prayer, or any other ordinance

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nance of God.

Fourthly, they must *make melodie to the Lord*: They must direct their songs to God, and to his glory, and not vse them as meere ciuill employments, but as parts of Gods seruice.

CHAP. XVI.

Rules about Vowing and Swearing.

HItherto of the Rules that concerne the most vsuall parts of Gods seruice: there are other parts of Gods seruice, which are to be vsed but at certaine times, and vpon speciall occasions, and these are *Vowes*, and *Oathes* and *Fasting*.

The rules about vowing.

The rules about Vowing are briefly comprehended in that place, Eccl 5.3,4. and they are chiefly two.

First, *before thou vowest, consi-*

der: consider, I say, thine owne *strẽgth*, whether thou be able to do it: and consider also the *end*, that it be to Gods glorie: and consider the *matter*, that thou vow not things vnlawfull: and consider what may be the *euents* of thy vow, for all vowes being made *before the Angell* that takes notice of all couenants, it wil be in vaine afterwards to pleade; it was an errour, thou wast mistaken: *God may be angry at thy voice, and destroy the worke of thy hands:* Be not *rash therefore, to cause thy flesh to sinne* therein.

Secondly, when thou hast vowed thy vow to God, *deferre not to pay it*, be sure thou perform it: it is a grieuous offence to breake a lawfull vow: *Better it is thou shouldest not vow, then that thou shouldest vow, and not pay.*

Thus of vowing.

Rules about swearing.

Concerning the Oath, when thou art called to sweare, thou must obserue these rules.

First,

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Firſt, that thou *ſweare not by any thing which is not God*, Ier. 5.7.

Secondly, that thou *ſweare in truth*, that is, that thy conſcience know, what thou ſweareſt is true.

Thirdly, that thou *ſweare in iudgement*, that is, with due conſideration of the nature of God, and with ſound deliberation, not raſhly, diligently weighing all things that belong to the matter thou ſweareſt about.

Fourthly, that thou *ſweare in righteouſneſſe*, that is, about lawfull things, & iuſt matters: Thou muſt not ſweare to doe vniuſt things, as *Dauid* ſware to kill *Nabal*: nor muſt thou ſweare about impoſsible things, or about things that are doubtful and vncertaine: Nor in the forme of thy oath muſt thou vſe ſuch words, as be contumelious to God, or expreſſe not ſufficient reuerence to the Diuine Maieſty,

as they that wickedly sweare by any part of Christ, or such like.

CHAP. XVII.

Rules about Fasting.

THus of Vowes, and Swearing; Fasting follows. Now if we would keepe a religious Fast vnto God, we must obserue these two Rules.

The Rules about a religious Fast.

First, we must looke to the strictnesse of the *abstinence* in the day of our Fast; for so we must abstaine from *all sort of meate* as well as one, and from *our costliest apparell*, and *from recreations* and vsuall delights: We must keepe the day, *as we keepe the Sabbath*, in forbearing our owne workes, Ion. 3. 6, 7. 1. Cor. 7. 5. Ioel 1. & 2. Leuit. 16.

Secondly, the time must be spent in religious duties, as a Sab-

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Sabbath, especially in the exercises that concerne *the humiliation of the soule*, in renewing of our repentance, for the obtaining of pardon of sinne, or some speciall blessing of God, or the preuenting, or remouing of some great iudgement of God.

The former rule concernes onely the ceremonie, or outward exercise of the bodie: but this rule containes the substance of the dutie, without which a religious Fast is not kept vnto God; who regardeth not *the hanging downe of the head like a bull-rush, if the soule be not humbled before God* for sinne: Leuiticus 16. 29. Ioel 1. 14. and 2. 16, 17.

CHAP. XVIII.

Rules about the Sabbath.

HItherto of the Rules that concerne *the parts of Gods worship*: The rules that concerne *the time of Gods worship*, follow: and this time especially is the Sabbath day.

Rules about the Sabbath.

Now the rules that binde vs to the good behauiour concerning the Sabbath, concerne either the preparation of the Sabbath, or the manner of performing holy duties on the Sabbath.

1. The preparation to it

The preparation to the Sabbath, containes in it these things.

First, *the ending of all our works* on the sixe dayes, as God did his, Gen. 2. 2.

This example of God is set downe, not onely to shew what he did, but to prescribe vnto vs, what

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what we ſhould doe, as is manifeſt by vrging this example in the reaſon of the cõmandement. We muſt then take order to finiſh the workes of the weeke dayes with ſuch diſcretion, that neither our heads bee troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath day.

Secondly, the preuenting of domeſtical grieuances, and perturbations, Leuit. 19. 3. Ye *ſhall feare euery man his mother and his father, and keepe my Sabbath.* Diſcords & contentions, and heart-burnings in the members of the family, extend their infection and hurt, euen to the prophaning of Gods Sabbath. The Lord lookes not to be ſerued aright in *his houſe*, if people liue not quietly, and louingly, and dutifully in their owne houſes.

Thirdly, we muſt *cleanſe our ſelues, that wee keepe the Sabbath*, Nehemiah 13. 22. Which place,

though it ſpeak of Legall cleanſing,, yet it ſhadowes out that Morrall and perpetuall care of cleanſing our ſelues, that ought euen to be found in vs. And thus we do cleanſe our ſelues, when *we humble our ſelues, that wee may walke with God*, confeſsing our ſinnes euen the ſinnes of the week paſt,& making our peace with God, through the name of Ieſus Chriſt.

2. Of the celebration of the Sabbath.

Thus of the duties of preparation: Now for the manner of keeping the Sabbath, the rules preſcribe vnto vs theſe things:

1. *Reſt from all your works*, whether they be *works of labour*, or works *of pleaſure*. Works of labour the Scripture inſtanceth in ſuch, as are *ſelling of victuals*: Nehemiah 13. 15. *Carrying of burthens*, Ier. 17. *Iourneying from our places*, Exod 16. 29. the buſineſſe of our callings done by our ſelues, our children, ſeruants, or cattell, which the words of the Com-

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Commandement forbid. And as workes of labour, ſo alſo *workes of pleaſure* are forbidden, Eſay 58.13.

2. *Readineſſe and delight.* We ſhould *loue to be Gods ſeruants* on this day, Eſay 56. *and conſecrate it with ioy, as a glorious* priuiledge to vs, Eſay 58.13. abhorring wearineſſe, or a deſire to haue the Sabbath gone, and ended, Amos 8.

3. *Care and watchfulneſſe.* We muſt *obſerue to keepe it.* Exod. 31. 16. we muſt *take heede to our ſelues*, that no duty be omitted, and that we no way prophane it, attending our hearts, and our words, Ier. 17.21.

4. *Sinceritie*: and this ſincerite we ſhould ſhew diuers wayes.

Firſt, by doing Gods worke with as much care as we would do our owne, or rather ſhewing more care for the ſeruice of God They had their double ſacrifices

on the Sabbath, in the time of the Law; and we ſhould ſtudie, how we might pleaſe God in eſpeciall manner on that day, chooſing out the things that might delight him. God hath taken but one day of ſeuen for his worke; and ſhall we not do it willingly? Further, if we reſpect our ſelues, ſhall we not be as careful to prouide for our ſoules on the Sabbath, as for our bodies on the weeke dayes?

2. By *obſeruing the whole day*, as well as a part, and keeping the Sabbath *in our dwellings*, as well as in Gods houſe: God requires the whole day, and not a part. As we would not be contented our ſeruants ſhould worke for vs onely an houre or two in the ſixe daies: ſo neither ſhould we yeeld leſſe vnto God, then we require for our ſelues. Nor will it ſuffice to ſerue God by publike duties in his Houſe, vnleſſe we ſerue him alſo by priuate duties in our owne

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owne dwellings, Commandement 4. Leuit. 23. 3.

3. By auoiding the leſſer violations of the Sabbath, as wel as the greater, eſpecially not tranſgreſsing of contempt, or wilfulnes in the leaſt things we know to be forbidden. The Prophet inſtanceth, Eſay 58. 13. *We muſt not ſpeake our owne words.* Thus of ſinceritie.

5. The fift thing required of vs, is *Faith:* wee muſt glorifie God by beleeuing, that hee will make it a day of bleſsing vnto vs, and performe that bleſsing he hath promiſed, accepting our deſire to walk before him in the vprightneſſe of our hearts, and paſsing by our infirmities, and frailties. Wee many times diſturbe the reſt and Sabbath of our ſoules by vnbeleefe, Commandement 4. Gen. 2. 0. Exod. 31. 23. Ezech. 20 20. & 46. 2. 5.

6. The laſt thing is *Deprecation:* we muſt beſeech God, when wee

we haue done our beſt, to ſhew vs mercie, and ſpare vs for our defects and weakneſſes. Thus we muſt end the day and reconcile our ſelues to God, that the Reſt of Ieſus Chriſt may bee eſtabliſhed in our hearts, Nehe. 13. 22 And thus of the rules that bind vs to the good behauiour in reſpect of the time of Gods worſhip.

CHAP. XIX.

Rules that ſhew vs how to carrie our ſelues, when we come into companie, in reſpect of Religion.

HItherto of the Rules that concerne our carriage towards God.

Rules that direct our carriage towards men.

Now it followes, that I break open thoſe directions, that ſhould bring our liues into order in reſpect of men: And theſe rules

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rules are of two ſorts, for either they are ſuch as binde vs to the good behauiour *towards all men*, or ſuch as order our conuerſation towards *ſome men onely*, as they are conſidered to be either *wicked* or *godly*.

The rules that concerne all men, may be caſt into 2. heads, as they belong either *to righteouſneſſe* or *to mercie*.

1. Towards all men.

The rules that belong to righteouſneſſe, order vs either *in company*, or *out of company*.

The rules which wee are to obſerue *in company*, concerne either,

And ſo I in company.

1. *Religion*, or

2. *The ſinnes*, and faults of others: or

3. *Our owne inoffenſiue behauiour* towards all men.

For the firſt, when we come in company, we muſt be carefull to be that which may become the glory of Gods truth, and the Religion wee profeſſe, that wee

With due reſpect of Religion

take

take not *vp the name of God in vaine*: and thus we ſhall rightly order our ſelues, if wee obſerue theſe Rules:

Firſt, to be ſoundly aduiſed, before we fall into diſcourſe of Religion, not doing it till God may be glorified by it. *A wiſe man concealeth knowledge; but the heart of fooles will publiſh fooliſhneſſe:* It is as great diſcretion to know how to conceale knowledge, as it is to know how to vſe knowledge.

Auoiding vain ranglings in 3 things.

Secondly, auoide *vaine ianglings and contradictions of words*, ſuch as are

1. *Doubtfull diſputations* about Ceremonies, and things indifferent, which *may entangle the weake*, and keepe them from more neceſſary cares & knowledge, Rom. 14. 1.

2. *Curious Queſtions*, about things that are not reuealed in the Word, Rom. 12. 3. *Be wiſe to ſobrietie.*

3. *Vnpro-*

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3. *Vnprofitable reaſonings*, ſuch as were thoſe about *Genealogies*, in the Apoſtles time, 1. Tim. 1.

Thirdly, if thou be asked a reaſon of the hope that is in thee by ſuch as haue authoritie to require it, or need to ſeeke it, then anſwer: But be ſure to remember two things; namely, that thou anſwer *with all reuerence*, as may ſhew how much thou art affected with the maieſtie of Gods truth, and withall *with meekeneſſe*, that is, without paſſion or frowardneſſe: and without affectation, or conceitedneſſe, or wilfulneſſe in our owne opinions, 1. Pet. 3. 15.

Fourthly, let thy *communication be yea, yea; and nay, nay:* otherwiſe, cuſtomary and vain ſwearing, is a moſt damned ſinne, and ſuch as God will ſurely plague.

CHAP.

CHAP. XX.

Rules that shew vs how to carry our selues in companie, in respect of the faults of others.

How we must behaue our selues in company concerning the faults of others.

THus of our carriage in company in respect of Religion. Now concerning the faults of others, we must obserue these Rules:

First, we must neuer in our discourse *iustifie the wicked, or condemne the righteous*: all excesse in words is euill, but this is *an abomination to the Lord*: We must euer *honour those that feare the Lord*; and as for *vile persons, they are to be contemned*, Psal.15.4. Amos 5.15. Prou.17.15.

Secondly, let thy conuersation and discourse be *without iudging*, Math.7.1. Iam.3.17. It is time exceeding ill spent, that is spent in censuring of others. And the rather

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rather ſhould we take heede of iudging, if we conſider how the holy Ghoſt hath matched that ſinne in that place of *Iames*, we muſt be *without iudging, without hypocriſie*: as if he would ſignifie, that great Cenſurers are commonly great Hypocrites; and as any are more wiſe, they are more ſparing of their cēſurs. Note.

Thirdly, thou muſt not *walke about with tales*; take heede of tale-bearing: *He goeth about as a ſlanderer that reuealeth a ſecret*, though it be true he ſpeaketh. It is a maruellous euill cuſtome that many haue, to fill vp their diſcourſe with the report of the frailties of others, which they by ſome meanes or other come vnder-hand to know: this is an euill frequently condemned in Scripture, and yet moſt vſually practiſed, as if it were lawful to ſpeake of any thing which they know to be true: *Thou ſhalt not walke about with tales, nor ſtand a-*

gainſt

gainſt the bloud of thy neighbour: a ſtrange connexion, by which the Lord imports, that this tale-bearing is a kind of murther; & it is true in the caſe of many a man, thou wert as good lay violent hands vpō him, as with that licentiouſneſſe of words to divulge tales concerning him, Pro 20.19. and 11.13. Leuit. 19.16. And for the better ſtrengthning of this rule, thou art yet charged to look to thy eares too, as well as thy tongue; thou muſt *not receiue euill report againſt thy neighbour*, but make it appeare thou art not pleaſed with ſuch tales, Pſal. 15.3. Yea, thou art forbidden the ſocietie of ſuch perſons as carry tales; thou muſt not *meddle with tale-bearers, nor with ſuch as flatter with their lips*: certainly ſuch creatures commonly flatter the preſent, and reproach the abſent, Prou. 20.19.

Fourthly, if thou do know an offence in any with whom thou con-

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conuerſeſt, *thou ſhalt not hate him in thy heart, but rather reproue him plainly.* For, *he that rebuketh a man, ſhall afterwards finde more fauour then he that flattereth with his tongue*, Leuit.19.17. Prou.28. 23.

Reproue, but hate not.

Fiftly, as for the meere frailties of others, hold thy tongue, paſſe by them. *A foole deſpiſeth his neighbour, but a man of vnderſtanding will hold his peace*, Prou. 11. 12. Commonly they that haue moſt defect in themſelues, are apteſt to contemne others for their weakneſſes: but a wiſe man muſt ſo diſtinguiſh of the faults of others, that he couer meere frailties, and learne of God to paſſe by the infirmities of his ſeruants. The Antitheſis ſhewes, that a wiſe man doth not onely hold his tongue, but reſtraine his thoughts from thinking the worſe of others for ſuch infirmities.

Paſſe by meere frailties.

Sixthly, againſt the paſsions and

and wrongs of others thou must arme thy selfe with *a soft answer*, and be sure *thou render not evill for evill*, Prou. 15. 1. 1. Thess. 5. 15. or rebuke for rebuke, 1. Pet. 3. 9.

Chap. XXI.

Rules that shew vs how to carrie our selues in companie, and not give offence.

Rules that concerne the inoffensiuenesse of our carriage in companie.

THus of our cariage towards others in companie, as it respects their faults. Now followeth the third sort of rules, which order our behauiour towards others in companie in respect of *inoffensiuenesse*. It ought to be our principall care to carry our selues so, as no bodie may take take offence at vs.

Now these rules may be directed to their heads, as they concerne,

1. *The*

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1. *The humilitie,* 2. *The discretion,* 3. *The puritie.* } of our behauior toward others.

We must carrie our selues humbly, discreetly, and honestly in our conuersation with others, so shall we conuerse with much amiableness and reputation.

An humble behauiour hath 3. things in it.

First, vnto the humilitie of our conuersation, belong these Rules:

1.

First, *be soft, shew all meekenesse to all men,* restraining the inordination of thy heart, endeuouring to shew thy selfe *gentle,* and *peaceable,* and *harmlesse,* and *easie to be intreated,* Tit. 3. 1, 2. Prou. 8. 13. Iam. 3. 13.

2.

Secondly, thou must *bow downe thine eare, and heare the words of the wise,* and apply thine heart to get knowledge, and profit thy selfe by others, Prou. 23. 17. This is the same with that of *Iames, Be swift to heare, and slow to speake,* Iam. 3. 19.

3.

Thirdly, put not forth thy selfe

ſelfe, nor ſtand in the place of great men, till thou be called, Prou. 25. 6.

In generall, concerning humilitie, the Apoſtle *Peters* phraſe is much to be noted: he ſaith, we ſhould *clothe our ſelues with humilitie:* which notes both the great meaſure of it, it ſhould couer all our actions, and alſo the continuance of it. When we goe amongſt men, we ſhould ſtirre vp our hearts, and faſhion our ſelues to expreſſe this grace, and not dare to be ſeene without humilitie, no more then we would be ſeene without our clothes. Humilitie hides our nakedneſſe, and pride and paſsion, laid open to the view and contempt of others.

Note.

8. Rules that concerne diſcretiō in our behauiour.

Secondly, neither is humilitie all that is required to make our conuerſation without offence or prouocation; but we muſt alſo carry our ſelues diſcreetly; and to this end there are theſe excellent

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cellent Rules.

Firſt, thou muſt conſider *to ſpeake what is acceptable*, and auoid what may irritate; there is ſingular vſe of this rule, if it were followed, Prou. 10.32. 13. and 13.23.

Secondly, thou muſt *marke thoſe that cauſe diuiſion and offences, and auoide them*, and ſhun the ſocietie of ſuch. Rom. 16, 17, 18. This will breede thee much peace, and deliuer thee from much ſuſpition in others.

Thirdly, thou muſt *make no friendſhip with the angry man*; for either by much conuerſing with him, thou maiſt learn his waies, or elſe it will be a ſnare to thee, that thou ſhalt neither know how to keep his fauour, nor yet how to breake off from him, without much vnreſt and inconuenience, Prou. 22. 24, 25.

Fourthly, it is a great diſcretion *in euill time to be ſilent*. In things wherein thou mayeſt endanger

danger thy ſelfe, and not profit others, it is thy beſt way, and a wiſe courſe, to forbeare ſpeech of ſuch things, Amos 5.15.

Fiftly ſo, likewiſe it is thy diſcretion in matters of danger to *forbeare the communicating of thy ſecret to any*, though thou mighteſt be tempted to a perſwaſion of truſt in thoſe to whom thou wouldeſt reueale them. It may often repent thee to haue ſpoken, but ſeldome to haue held thy peace, Mica. 7.5.

Sixthly, *withdraw thy feet from thy neighbours houſe, leſt he be wearie of thee, and hate thee*: this is an excellent rule giuen by *Salomon*, Prou. 25.17. If thou wouldeſt conuerſe with reputation, take heed of idle gadding from houſe to houſe, when thou haſt no occaſion or employment: thou mayeſt draw hereby much ſecret contempt and loathing of thee, when thy emptineſſe and vanitie ſhall be therby diſcouered.

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red. An empty conuerſation, that hath in it no exerciſe of pietie or vertue, if it be frequent, occaſioneth ſecret, and vnutterable ſcorne.

7. *Reſtraine thine owne paſsions* in conuerſing. There are none ſo wiſe, but if they ſhew their paſſiõs of immoderate anger, fear, griefe, yea, or ioy, they diſcouer much weaknes in their diſpoſition, which would be couered if they did bridle the exceſſe of their paſsions. *A wiſe man couereth ſhame, when a foole is preſently knowne:* It is the beſt praiſe not to haue ſuch weakneſſes; but the next to this, is by diſcretion to bridle our ſelues, ſo as we may hide our weakneſſes from breaking out.

Laſtly, thou maiſt make good vſe of that direction of *Salomon* about thy friend, *Bleſſe not thy friend with a loud voice, riſing early in the morning; for it may be accounted a curſe to thee:* Take heed

of flattery, which in ſtead of effecting thine owne ends, may bring thee out of all reſpect. He doth not forbid the iuſt praiſe, and encouragement of friends, but the intending of praiſe of purpoſe to the vttermoſt notice of thy friend (this is to prayſe him with a loud voice) and the affectation of preuēting others in praiſing; and of doing it in ſuch things as are not yet ſufficiently known to be praiſe-worthy, and to ſet ones ſelfe ſo to praiſe, as if he ſtudied to do nothing elſe, but humor his friend; eſpecially if it be but once perceiued, that thou doſt it but for thy owne ends. It is a great part of wiſedome, to know how to ſpeake of the praiſe of others, ſo as neither ſiniſter ends be intended, nor the humouring of thoſe we praiſe: to doe it ſparingly and ſeaſonably, is a great diſcretion.

And thus of the Rules, that make

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make our conuerſation amiable, in reſpect of diſcretion.

Three Rules that concerne the purity of our cõuerſation

Thirdly, that our conuerſation may not be hurtfull & offenſiue, we muſt look to the *purity* of it: and ſo theſe Rules following are of ſingular vſe.

Firſt, in generall, *Refraine thy tongue from euill, and thy lips that they ſpeake no guile*, Pſal. 34.13. For *he that keepeth his mouth, keepeth his ſoule*, Prou. 22.23. Take heed of the vſuall vices of the tongue: for *thereout may come much miſchiefe*, and diſcontent to thy ſelfe and others.

Secondly, in particular looke to thy ſelfe carefully, that thou auoide thoſe three euils mentioned by the Apoſtle, Epheſ. 3.4. *viz. ffilthy ſpeaking, fooliſh talking and ieſting*. By ieſting he meanes thoſe biting ieſts, that vnder pretence of ſhewing wittines, or conceit, do ſecretly leaue diſgrace vpon the perſons whom they concerne.

Thirdly, auoid with deteſtation *the exceſſe in drinking and reuelling*, and ſuffer thy ſelfe vpon no pretence, to be drawne to giue away to thine own practiſe in them, 1. Pet. 4. 3.

CHAP. XXII.

How we muſt carrie our ſelues out of companie.

THus of thy carriage in generall in company. Now out of company thou muſt looke to theſe things:

1. The rules that order vs our of companie.

Firſt, thou muſt faſhion thy heart, by the vſe of all good means, to the loue of all ſorts of men. This φιλανθρωπία, loue of men, is a vertue litle thought on, yet greatly neceſſarie, as a foundation of all practiſe in conuerſing with others, and we ſhould labour to *abound in loue towards all men*, 1. Theſſ. 3. 12.

Secondly,

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Secondly, remember *to pray for all ſorts of men.* This is a precept giuen vs in charge by the Apoſtle, 1. Tim. 2. 1. and belongs to this place, and we ought to make conſcience of it according to the occaſions of our callings, or acquaintance with other mē: wee ſhould euen in ſecret ſeeke to profite our neighbours by praying for them.

3. Thirdly, we ſhould prouide, euen out of company to order our affaires ſo, as that wee may liue.

1. *Honeſtly, without ſcandall*, 1. Cor. 10. 32. Phil. 1. 10.

2. *Iuſtly, without deceit* or fraudulent dealing, Leuit. 19. 35, 36. 1. Theſſ. 16.

3. *Peaceably, without ſtrife* with any, if it be poſsible, Prou. 3. 29. 30. Zach. 7. 10. Heb. 12. 14.

CHAP. XXIII.

Rules about Works of Mercy.

HItherto of the Rules that concerne Righteouſneſſe, Mercy followeth. Now in ſhewing mercy, diuerſe things are charged vpon vs.

8. Things required in ſhewing mercy 1. Willingneſſe.

Firſt, *willingneſſe*. We muſt *giue cheerefully*: For *the Lord loueth a cheerefull giuer*. We muſt *loue mercy*, as well as ſhew mercie. Our hearts ſhould be euer anſwerable to our power. We muſt be *readie and prepared* to ſhew mercy, abhorring delayes and putting off of time, or ſeeking excuſes: *Our eares ſhould be open to the cries of the poore*. Yea (rather then be behind hand) we *ſhould ſell, that we might giue almes* Mich. 6. 8. 1. Tim. 6. 18 2. Cor. 9. 4, 5, 6, 7. Prou. 22. 23, 13. Luke 12. 33. Prou. 3. 27. 28.

2. Labour

Secondly, *Labour and Diligence*

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gence. We ſhould take paines, and worke hard according to al the *occaſions of mercie.* This is the Apoſtles phraſe: *God wil not forget your worke, and labour of loue*: Heb. 6. 10. We muſt be forward to doe thoſe workes of mercie, that require our paines and trauell about them, as well as thoſe we may do and ſit ſtill, 2. Cor. 8. 16. 22.

Thirdly, *Liberalitie.* We muſt open our hands wide, Deut. 15. 8. we muſt be *rich in good works.* 1 Tim. 6. 18. we muſt not *giue ſparingly*, 2 Cor. 6 9. we muſt giue *to our power, and ſometimes beyond our power*: 2. Cor 8 2. we ſhould deſire to anſwer the expectatiō had of our boūty, eſpecially the expectation of our teachers that know vs & our eſtates, 2. Cor. 8. 24. we ſhould ſtriue *to abound in this grace alſo*, as well as in other graces of the Spirit, 2 Cor. 8. 9. we ſhould *giue to ſeuen, and alſo to eight*, Eccl. 11. 2. we muſt

3. Liberalitie.

make good measure, yea and pressed downe, Luke 6.8.

4. Humility. Humility shewed fiue waies in doing works of mercie.

Fourthly, *Humilitie*. There is great vse of humility, in shewing mercie. Now wee should shew our humility diuers waies about mercy: As

First, in helping others, without exalting our selues, and domineering ouer them. *The rich must not* thinke *to rule the poore*, and to commãd them, as if they were their vassals: we should so shew mercy, as not to stand vpon termes of their beholdingnesse, to whom we shew mercy, Prou. 22.7.

Secondly, in not *despising the poore*; wee must not thinke of them meanely, and contemptuously, because they stand in need of our helpe, whether it bee in body or minde, Prouerbs 14 21.

Thirdly, in *accepting exhortation*, shewing our selues willing to bee called vpon, and stirred vp

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vp to mercie 2. Corinthians 8. 17.

4. By our *penitency*, when we go to God, after we haue done our beſt, and confeſſe the corruption that cleaues vnto vs, euen when we haue ſhewed our beſt deſires to communicate to others, ; and withall ſtriuing to *plow vp the fallow ground of our* hard *hearts*, that they may be more fit to expreſſe the *bowels of mercy*, Hoſ. 10. 12.

Fiftly, the *Macedonians* ſhewed their humilitie in this, that *they prayed the Apoſtle to accept their gift, giuing themſelues alſo to bee diſpoſed of to the Lord, and vnto them by the will of God*, 2. Cor. 8. 5.

Thus of the humilitie to be ſhewed in doing works of mercie.

A fifth thing required in ſhewing mercie, is *Faith*; and faith is needfull in two reſpects. 5. Faith in two reſpects.

Firſt, to beleeue Gods acceptation

tation of the mercy ſhewed. For a godly Chriſtian, that is not vaine-glorious, hath ſo meane an opinion of his beſt workes, that he finds need to flie to Gods promiſes, and dares not truſt vpon his owne goodneſſe. Now God hath promiſes to accept of that wee do, if there *be a willing mind: The will is accepted for the deed*, 2. Cor. 8. 12.

Secondly, to *beleeue the ſucceſſe* and reward from God, and that wee ſhall not loſe by what is ſo expended. Though the perſons to whom we ſhew mercie, ſhould be ſo vngratefull, that it were *as bread caſt on the waters:* yet we ought to beleeue, that our ſeed caſt on the waters, ſhall bring vs a plentifull harueſt, Eccleſ. 11. 1. And it is certaine, whatſoeuer the perſons be, yet what is giuen, is ſowed. And if the Husbandman do not thinke his corne ſpoiled that he caſts vpon his land, no more ought a Chri-

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Christian to think that to be lost that is giuē to the poore Nature may disappoint the hope of the Husbandman, but in workes of mercy, there is no venture, but a sure increase from the Lord, 2. Cor 9 9,10. and therefore our faith should make vs *get bags* to put vp the certaine treasure we shall gaine by mercy from the Lord, Luk. 12. 33.

A sixt thing required in shewing mercie, is *discretion*; and discretion should shew it selfe. 6. Discretion in foure things, 1.

First, by distributing our almes in the fittest course we can, hauing a principall respect *to godly poore. He that sheweth mercy ought to haue a good eye*, Prouerbs 22 9.

Secondly, by obseruing our owne abilitie, *so to ease others, that we burthen not our selues*, 1. Cor 9. 14,15. 2.

Thirdly by taking heede that we spend not vpon the rich by needlesse entertainments, what 3.

ought

ought to be beſtowed vpon the poore, Prou. 12. 16. Luk. 14. 13.

4. Fourthly, by auoiding ſcandal, or giuing offence, *that none blame vs in our abundance, but prouiding things honeſt in the ſight of God & men*, 2. Cor. 8. 20, 21. yet ſo as we endeuour in an holy life and diſcreet manner *to prouoke others by our zeale*, 2. Cor. 9. 2.

7. Sympathy. A ſeuenth thing required in ſhewing mercy, is *Sympathy*, Pitty, a Fellow-feeling of the diſtreſſes of others, *being like affectioned*, and laying their miſeries to heart, Heb. 13. 3. Col. 3, 12. Romans 12. 16. Iob 30. 25. There ſhould bee *bowels in our mercie*.

8. Sincerity in 5. things. The laſt thing is *Sinceritie*. Now this ſinceritie ſhould bee ſhewed diuers wayes, As:

1. 1. In the *matter of our almes*. It muſt be of goods wel gottē. For *God hateth robbery*, though it were *for burnt offrings*, Eſa. 61. 8.

2. 2. *In the manner* wee muſt ſhew

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ſhew mercie, without wicked thoughts, or griefe of heart, Deut.7.7,8.to 12. and *without hiding our ſelues from the poore*, Eſay 58.7.and without excuſe to ſhift off the doing of it, Prou. 24.11,12.

3. *In the ends.* That we do not our workes *to be ſeene of men*, *or to merit* of God: but with an vnfained deſire *to glorifie God*, and make our profeſsion to be well ſpoken of, and ſhew the true loue and pitty wee beare to the creature in diſtreſſe, Math.6. 2. Cor.9.19. 3.

4. In continuing our mercy, *not forgetting to diſtribute*, but ſtil *remembring the poore*, Heb.13.61 Galath. 2. ſoundly performing the mercy with conſtancie, which we haue purpoſed, wil'd, or promiſed. It were an excellēt order, if Chriſtians would follow the Apoſtles rule, *euerie weeke, as God hath proſpered them, to lay aſide for the poore*, 1. Cor. 16.2. 4.

16. 2. 2. Cor. 8. 11.

5. In the *kinds of mercy*, that we
5. be ready to ſhew *ſpirituall mercy*, as well as *corporall*; & in corporall mercy to doe good all the waies we can, as well as one way: As by *lending*, *protecting*, *releaſing*, *viſiting*, and *giuing*: & thus to *the poore*, to ſuch as are fallen into decay, and to *the ſtrangers* alſo: as many Scriptures require

Chap. XXIIII.

Rules that ſhew vs how to carry our ſelues towards wicked men.

HItherto of the rules that concerne all men: now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conuerſation towards wicked men may be ordered by theſe rules:

Firſt, we muſt *auoide all needleſſe ſocietie with them*, and ſhunne their

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their infectious fellowſhip, eſpecially we muſt take heed of any ſpeciall familiaritie with them, or *vnequal yoaking* our ſelues with them, by marriage, friendſhip, or leagues of amitie, Pſalme 1.1. 1. Cor. 6.17. Epheſ 5.7,11. Pro. 23.20. & 4.14. &c.

Needleſſe ſocietie with them muſt be auoyded.

Secondly, when we haue occaſion to cõuerſe with them, we muſt ſtudie how to *walke wiſely towards* them, ſo as we may be ſo farre from giuing ſcandall, as, if it be poſsible, we may winne them to glorifie God and his truth in our profeſsion. It requires much skill to order our ſelues aright in thoſe things that are to be done in the preſence of wicked men, or in ſuch things as muſt come by report vnto them, and their ſcanning. Now there are diuerſe things of admirable vſe in our carriage to put them to ſilence, and to make them in their conſciences at leaſt to thinke well of vs: Such as are:

Great wiſdome required reconuerſing with them.

Diuerſe things that affect the hearts euẽ of the worſt mẽ are.

1. *Mor-*

1. A mortified life.

2. *Mortification.* A ſound care to reforme our wayes, and true hatred and griefe for our owne ſinnes, will cauſe many times wicked wretches to ſay of vs, that we are the people of the Lord, Eſay 61. 3, 8. I ſay, *a ſound care of reformatiõ:* for to profeſſe a mortified life, and yet in any thing to ſhew that we can liue in any fault without repentance, this prouokes them exceedingly to ſpeake euill of the good way of God. Therefore the firſt care of a Chriſtian, that would be rightly ordered toward wicked men, muſt be to liue *without offence*, and to diſcouer a true mortified minde, and an heart broken for ſinne.

2. Reuerend ſpeech of Religion.

Secondly, to ſpeake *with all reuerence and feare*, when we intreate of matters of Religion, much amazeth the prophane conſcience of a wicked man; whereas curſorie diſcourſes of ſuch grand myſteries, & emptie

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and vaine ianglings do exceedingly occaſion a confirmed wilfulneſſe and prophaneneſſe in ſuch men, 1. Pet. 3. 16. and Prou. 24. 26.

Thirdly, it is a moſt winning qualitie in al our cariage, to *ſhew meekneſſe of wiſedome*, to expreſſe a mind wel gouerned, ſtee from paſsions, and alſo from conceitedneſſe, frowardneſſe, affectation, and the vaine ſhew of what we haue not in ſubſtance. For each of theſe haue in them ſingular matter of irritation, and prouoke wicked men to ſcorne, and hatred, and reuiling. 3. Meeknes of wiſedom.

Fourthly, there is an holy kind of *Reſernednesſe*, which may adorne the life of a Chriſtian in his carriage among wicked men: and this Reſeruedneſſe is to be ſhewed.

1. In *not truſting our ſelues too farre with them*, not *beleeuing euery word*, not bearing our ſelues vpon euery ſhew of fauour from them. 4. Reſeruedneſſe in foure things.

them. For as too much ſuſpition of them breeds extreame alienation, if they perceiue it; ſo credulitie is no ſafe way, Prou. 14. 15. Ioh. 2. 24.

2. By abſtaining from *iudging of them that are without.* It is a moſt intemperate zeale, that ſpends it ſelfe in the vaine and bootleſſe cenſure of the eſtate of thoſe that are without. Thoſe cenſures haue in them matter of prouocation, & nothing of edification. It were happy for ſome Chriſtians, if they could with the Apoſtle, ſay often to their owne ſoules, *What haue I to do to iudge them that are without?* 1. Cor 5. 12, 13.

3. By *ſtudying to be quiet, and meddle with our owne buſineſſe*; caſting about, how to cut off all occaſions, by which we might be tangled with any diſcord or contentions, or much buſineſſe with them. It is a godly *ambition* to thirſt after this quietneſſe of life,

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life, 1. Theſſ. 4. 12.

4. By *our ſelues in euill times*; alwayes auoyding all ſuch diſcourſes, as might bring vs into danger, without any calling for our owne edificatiō, or the edification of others. Many a man hath ſmarted ſorely for want of this bridle for his tongue, when his words could do no good to others, & much hurt to himſelfe Amos 5. 13. *Dauid* held his peace while the wicked were preſent, Pſal. 39. 1.

5. In forbearing to reprooue ſcorners, Prou. 9. 7, 8 and 23. 9.

6. In *ſeaſoning their words with ſalt*, ſo as they diſcouer not vanitie, lightneſſe, vaineglory, malice or deſire of reuenge, or the like faults in their ſpeeches.

7. In *anſwering the foole, but not according to his follie*, that is, not in ſuch pride, paſsion, or reuiling faſhion as the foole obiects in, Prou. 26. 4, 5.

8. In getting out of their companie,

panie, when wee *perceiue not in them the words of wiſedome*. If we ſee they grow once to be peruerſe, outragious, or wilfull in any notorious offence of words or workes, we muſt get from amongſt them.

Thus of the eight wayes wherein we ſhould ſhew reſeruedneſſe: they are of excellent vſe, if men would ſtudie them, and practiſe them.

5 Mercy. 5. Mercy is amiable euen in the eyes of wicked men: and mercifull Chriſtians, that are full of good works, do bring a great deale of honour to religion. It is *true Religion and vndefiled, to viſit the fatherleſſe and widowes, and to be vnſpotted of the world*. A conuerſation that is vnrebukeable, and full of mercie alſo, cannot but be very honorable: whereas Religion it ſelfe, when it is ſeated in the breaſts of ſuch Chriſtians as haue forgotten to ſhew mercy, and not ſtudie how to bee

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be doing good to others, is exceedingly darkened in the glory of it, and many times extremely ill ſpoken of. A true Chriſtian ſhould hold it a great diſparagement, that any Papiſt, or carnall man in the world (in equal compariſon) ſhould put them downe for either the tenderneſſe or the abundance of workes of mercie, 1. Pet. 1. 12. Matth. 15. Iames 3. 25.

6. When we haue cauſe and a calling to ſpeake for the truth, or to reproue ſinne, it is an excellent grace to be *vndaunted*, and free from ſeruile feares or flatterie. To giue place to wicked men in Gods cauſe, or to feare their faces in the quarrell of Religion, or to ſhew a mīnd that would repent of wel-doing or that baſely would ſtoupe ſome way to honour vngodly perſons for our owne ends, is ſo farre from gaining true fauour with euill minded men, that it makes

6. Vndaunted-neſſe in a good cauſe.

makes them to ſcorne and hate vs and Religion ſo much the more: whereas a godly man, that is vnmoueable, and refuſeth *to praiſe the wicked, or iuſtifie the vngodly*; and when he hath cauſe, *will contend with them*, as *Salomons* Phraſe is, and not be like *a troubled fountaine, or a corrupt ſpring*: hee may for the time receiue ill words from the wicked, but his heart is afraide of him, and his conſcience doth admire him, Prou. 24 25. and 28. 4. and 25. 26 1. Cor. 16. 22.

7. Patience in affliction.

7. The like aduantage is brought to the conuerſation of a godly man, when he can ſhew like *patience* & firmneſſe of mind in bearing all ſorts of *afflictions* and croſſes. Patience in affliction, makes a great ſhew before a wicked man, that well knowes how vnable hee is ſo to carry himſelfe, 1 Pet. 3. 14.

8. Laſtly, *to loue our enemies*, and ſhew it by our ſuits *in forgiuing them*,

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them, or being ready heartily to pleaſe them, and *to ouercome their euill with goodneſſe*: *To pray for them* when they reuile and perſecute vs, is a tranſcendent vertue; euill men themſelues being iudges. Luke 6.27.to 31. Prou.20.22.

CHAP. XXV.

Rules that ſhew vs how to carry our ſelues towards godly men.

THus of our carriage toward the wicked. How wee ſhould carry our ſelues toward the godly, followeth to be conſidered of.

The ſumme of all is, that we muſt *walke in loue*. If wee can ſoundly diſcharge our duty to the godly, in reſpect of louing them vnfeinedly, and heartily, and conſtantly, we performe all that

that is required of vs toward them. And this loue to the godly is ſo neceſſary, as that it is impoſed vpon vs, as the only commaundement giuen by Chriſt, who in one word tels vs the ſubſtance of our duties, Ioh. 13. 34. Eph. 5. 2. 1. Pet. 2. 27. 1. Cor. 16. 14.

Now the rules which in particular bind vs to the good behauiour in reſpect of our loue to the godly, concerne either *the manifeſtation of our loue to them*; or the *preſeruation of our loue to them.*

Sixe waies of manifeſting our loue to the godly.

1. By courteſie.

Wee muſt ſhew our loue to the godly diuerſe wayes:

Firſt, by *courteſie* and kindneſſe towards them, and that in a ſpeciall manner, being affectioned towards them *with a brotherly loue* and kindnes. No brethren in nature ſhould ſhew more kindneſſe one to another, then Chriſtians ſhould, Eph. 4. 33. Rom. 12 10.

Secondly,

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Secondly, by *receiuing* and entertaining them: we must *receiue one another*, and be *harberous one to another*; and this with entirenesse of affection Negatiuely, it must be *without grudging*, 1. Pet. 4.9. Affirmatiuely, we must receiue one another, as *Christ receiued vs into glory*, that is: First, *without respect of desert*; We haue done nothing to deserue heauen; yet Christ hath receiued vs to glory: So, though the godly haue not pleasured vs any way greatly, yet because they are the children of God, wee should make much of them, and entertaine them gladly. Secondly, *not thinking any thing too deare for them*: Christ hath not enuied vs the very glorie of heauen, and therfore what can we do to the brethrē, that should answer the example of Christ? Rom. 15 7.

2. By receiuing them.

Thirdly, by *bearing their burthens*; for so we should *fulfill the Law of Christ*, Galat. 6. 2. There

3. By bearing their burthens.

are two ſorts of *burthens* preſſe the godly: One *inward*, ſuch as are temptations, and their own corruptions; the other *outward*, ſuch as are afflictiõs of all ſorts. Now in both theſe, this rule holds; for when we ſee a godly Chriſtian mourn and lament his diſtreſſe in reſpect of his infirmities, or temptations, we muſt beare his burthen, not by ſoothing him in his ſinne as if it were no ſinne, but by laying his griefe to our owne hearts, and ſtriuing to cõfort him with the promiſes of God. This is not to make our ſelues guilty of their ſinnes, but to helpe them out of their griefe by conſolation, out of their ſin by direction. Note, that this is charged vpon vs, when ſin is a burthen to them, not before; for till then we are rather to reprooue them, or admoniſh them: But then we are to take notice of this rule, when they confeſſe their ſinnes, and

Note.

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are wearie of them, and ſory for them. And thus alſo in their outward burthens wee muſt beare them, by comforting them, and aduiſing them, & helping them, and ſhewing our affection to them, as if it were our own caſe, ſo farre as we haue a calling, and power to helpe them.

Fourthly, by *conſidering one an other, to prouoke vnto loue, and good workes*, Heb. 10. 24. Note the dutie, and the manner how it is to be done: The dutie is, to ſtirre vp others all we can to the increaſe of loue and abundance of all good workes: the manner is ſhewed two waies; Firſt, we muſt *prouoke them* to it, both by example, and by exhortation, and all good wayes, that might fire in them the deſire of well-doing. Secondly, we muſt *conſider one another*, we muſt ſtudy the eſtates of others, their wāts, impediments, meanes, gifts, callings, &c. and accordingly apply

4. By prouoking them to good duties.

our ſelues for the beſt aduantage to helpe them forward. It is not enough to doe it occaſionally, but we muſt meditate of it; and caſt about, how, where, and when we muſt yeeld this helpe, and incouragement, and furtherance.

5. By faithfulneſſe in all their buſines.

Fiftly, by *doing whatſoeuer we doe for the godly, heartily, and with all faithfulneſſe*, as if it were for our ſelues, or our own brethren, or kindred in nature, not being *ſlothfull in ſeruice*; or ſuch as diſappoint the truſt repoſed in vs: we ſhould doe all things we vndertake for them, with all fidelitie and care, 3. Ioh. 5. Rom. 12. 6, 7, 8, 11. Yea, we ſhould care for their good and profit, as we would care for the good of the members of our owne body, for ſuch are they to vs in the myſticall body of Ieſus Chriſt, as the former place to the Romanes ſheweth.

6. By enioying

Laſtly, we ſhould ſhew our loue

loue to the godly, by employing the gifts of our mind, as may be best for their good: *As euery man hath receiued the gift, hee must so minister the same, as good Stewards of the manifold grace of God.* There are diuersitie of gifts in the godly, as knowledge, vtterance, prayer, and the like. Now these are *giuen to profit withall*, 1. Pet. 4. 10. 1. Cor. 12. As for example, *The lips of the wise must dispersse knowledge*, Prou. 15. 7. So when Christians *meete together, as any haue receiued a doctrine, or a Psalme, or an Interpretation: so must he minister it for the profit of others*, 1. Cor. 14. 26. and so must we helpe one another by prayer, either absent, or present, 2. Cor. 1. 11:

our gifts for their good.

CHAP. XXVI.

How we ſhould preſerue our loue to the godly.

THus of the rules that concerne the manifeſtation of our loue to the godly. Now there are further diuers things to be obſerued for the preſeruation of our loue to them: and theſe may bee caſt into two heads: for, they are either ſuch things as we muſt doe; or, ſuch things as we muſt auoide.

What we muſt doe to preſerue our loue to the godly.

The things that we muſt doe to preſerue loue, are theſe.

We muſt labour to be of one iudgemẽt with them.

Firſt, we muſt ſtriue *to be like minded* in matters of opinion; many diſcords or abatements of affection grow among Chriſtians for their offences of opinion in diuers things. It is true, that difference of *iudgement* ſhould not cauſe difference in *affection:* If we cannot be of *one minde,*

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mind, yet we ſhould be of *one heart*: yet we ſee the contrary, and therefore euery Chriſtian ſhould make conſcience of it, to be ſo wary and ſo humble in his opinions, eſpecially in things doubtfull, or not ſo neceſſary, as to take heed of admitting what might ſhew diſſent from the godly; or if he muſt needs diſſent, yet to be very wary how he diſcouer it to the vexation or entanglement of others. Now becauſe this is very hard to perſwade Chriſtians vnto, marke how vehemently the Apoſtle ſpeaks of it, Rom. 15.5,6. *Now the God of patience and conſolation grant you to be like minded, that ye may with one mouth and one mind glorifie God.* Wee muſt learne of the Apoſtle to pray *feruently* for this, that our natures, and the natures of others, with whom we conuerſe, may be fitted hereunto: and 1. Corinth. 1.10. the Apoſtle adiures them

by *the name of Iesus? I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no diuisions amongst you, but that ye be perfectly ioyned together in the same mind, and in the same iudgement.* And in the Epistle to the Philippians, Chap 2. ver 1,2,3. he vrgeth them with strãge vehemencie, to import the necessity of this duty: *If*, saith he, *there be any consolation in Christ, or any fellowship of the Spirit, or any bowels of mercy, be like minded, hauing the same loue, being of one mind.* And certainly, this earnestnesse in requiring this duty imports, that some peruerse Christians will smoke one day for their presumption, and waywardnesse, and pride of opinions.

2. Wee must follow peace

2. *We must follow the things which may make for outward peace*; and to this end we must labour to shew *all meeknesse* in our carriage,

riage, and *long-ſuffering in forbearing one another, and forgiuing one another*, Epheſians 4. 2,3,4.

3. Wee muſt ſtriue to heate our affection to ſuch a degree, as that it may be able *to couer the infirmities of others*: He muſt get a *couering loue*, that will liue conſtantly in the loue of the godly: A loue, that will *couer a multitude of faults*: 1. Pet. 4. 8. Prou. 10. 10.

3. Wee muſt couer their weaknes.

4. We *muſt confeſſe our faults one to another*, Iames 5. 16. It doth exceedingly preſerue loue, if men, when they haue offended, or wronged others, would quickly, and eaſily, and heartily acknowledge their offences. Nor doth this rule hold in caſe of treſpaſſe onely, but when we haue not wronged others, yet diſcreetly to complaine of the corruption of nature that cleaues to vs, and the infirmities which daily trouble vs. This

4. Wee muſt cõfeſſe our faults one to another.

doth worke not onely compaſſion, but great increaſe of affection in others towards vs: For acknowledgment preuents their ſecret loathing of vs for ſuch frailties if they ſhould diſcerne them. And beſides, it makes them the willinger to giue vs leaue to reproue their faults, when they ſee we are as willing to reprooue our owne; beſides the eaſe it brings to our own hearts many times to make our moane to others, when our conſciences are troubled.

CHAP. XXVII.

What we must auoide, that our loue may be preserued.

THus what we must doe to preserue loue; Now further that loue may bee preserued amongst the godly, these things following are to be auoided.

10. things to be auoided

First, *Suits in Law*; A Christian must haue many considerations of his cause, before it can be lawfull for him to goe to law with his brother. These kinds of contentions are most vnnaturall amongst Christians; and proue not onely scandalous in respect of others, but extreamely grieuous & poisonous to themselues, 1 Cor. 6. 1 4.

1. Suits in Law.

Secondly, *Dissimulation: our loue must be without fayning, in deede, and in truth; not in shew, or in words*, Rom. 12 9. 1. Iohn 3 18.

2. Dissimulation.

Thirdly,

3. Conceitednes

Thirdly, *Conceitednesse.* This is a vice that extreamly vexeth others, & alienateth affection: we must not be *wise in our selues*, but rather in *lowlinesse of minde esteeme another better then our selues*, & shew it both by *making our selues equal to them of the lower sort*, and by *going before others in giuing Honour and Praise*, Rom. 12.10.16. Phil. 2.4. Pro. 12.15.

4. Reioycing in iniquity.

Fourthly, *reioycing in iniquitie.* Our loue must be holy & pure, if we would haue it preserued. It must haue nothing in it that is vnseemly, nor must it be an affection, that will take pleasure in the vices or faults of those with whō we cōuerse, 1. Cor. 13.5,6.

5. Worldlines and self-loue.

Fifthly, *the minding of our owne things*: we must not study for our selues, and our owne ends onely in conuersing, 1. Cor. 13.5. The meaning is not, that we should leaue our callings and our houses, to spend the greatest part of our time in our neighbors houses;

ſes; but he prohibits, 1. *Worldlineſſe*, and exceſsiue cares about our buſineſſe, and the things of this life; which hinders needfull ſocietie with the godly: and ſecondly, hee forbids *ſelfe-loue* in conuerſing, when men in all things aime at their owne profit, or pleaſure, or credit, and do not as well ſeeke the good of others: we may minde our own things, but not onely.

6. Sixthly, *Fickleneſſe* and *Vnconſtancie*: wee muſt looke to it, that *brotherly loue continue*, Heb. 13.1. and to this end wee muſt looke to the leuitie of our own natures, & ſtriue to make good by continuance, the affection we haue conceiued and profeſſed to others Some are of ſuch vnconſtant diſpoſitions, that they will loue vehemently for a fit, and ſuddenly fal off without reaſon, but not without ſingular ſhame and blemiſhing of their reputatiõs. For ſuch tempers are hard-

6. Fickleneſſe.

ly

ly fit for any ſocietie. Now this muſt be repented of, and reformed.

7. Vaine-glory.

Seuenthly, we muſt take heed of *vaine-glory*, and an ouer eager deſire of credit and eſtimation aboue others. For this is the cauſe of much vnreſt in our own hearts, and of much interruption in brotherly loue: And why wouldſt thou be ſo highly eſteemed of? Thou conſidereſt not the hard taske thou layeſt vpon thy ſelfe, to be euer carefull to anſwer that great praiſe, or eſtimation thou deſireſt: Nor markeſt thou, how therby thou art made to offend againſt thy brother: by enuying him, by backbiting, or other wayes of prouocation, nor yet how little this commends thee to God, Gal. 5. 26.

8. Iudging.

Eightly, take heede *of iudging thy brethren*, not but that thou mayſt ſay, that ſinne is ſinne, but look to thy ſelfe in two things:

First

First, that thou censure not thy brother *about things indifferent*, or doubtfull: such as ceremonies were & are. This is flatly forbidden, Rom. 14. 3, 13.

Secondly, that thy suspitions transport thee not to condemne thy brother *for hidden things*, the things of darkenesse and counsels of the heart: till thou be sure of the fault, or offence, thou maist not iudge, or censure, 2. Cor. 4. 5.

Ninthly, if there be any occasion of grieuance, that loue may be renewed, or preserued, looke to two things:

First, that thou *render not reuiling for reuiling*, 1. Pet. 3. 9.

9. Euill words & complaining.

Secondly, *that thou grudge not against thy brother*, or by whispering depraue his actions, or back-bite him, or complaine against him to his disgrace, in things where the right is not apparently discouered, Iam. 5. 9.

Lastly, if thou wouldest preserue

10. Forsake not their assembly.

serue thy selfe in the loue of the godly, then thou must take heed of forsaking the *assembling together of the Saints*: Thou must preserue all wayes of exercising the Communion of Saints, and hold fellowship with them in Gods House, and in your owne dwelling, Prophaneness must not draw thee from the Temple, nor worldlinesse from societie, and louing, and profitable conuersation with thy godly friends and acquaintance, Heb. 10. 25.

CHAP. XXVIII.

How we must carry our selues towards such as are fallen.

HItherto of such rules of cõuersatiõ, as direct vs in our carriage towards the godly considered in generall. Now there are other rules which concerne onely

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only ſome of the godly: namely

1. Such as are fallen.
2. Such as are weake.
3. Such as are ſtrong.
4. Such as are eſpecially knit vnto vs in friendſhip.

For the firſt, thoſe that are fallen, are either fallen *from God*, or fallen *from thee*. Such as are fallen *from God*, are either fallen *groſly* and of habite, or by *infirmity* and *ſuddenly*.

Thoſe that are fallen groſly, are either guilty of *foule vices*, or elſe of *extreame omiſſions*, ſuch as that which the Apoſtle inſtãceth in, of *idlenes*, and the generall neglect of their callings.

How wee muſt carry our ſelues towards ſuch as are fallen frõ God.

Now towards both theſe, thou muſt be thus ordered.

Firſt, warne them in the beginning, and *reproue them* ſharply, 1. Theſſ 5. 14.

Secondly, if they mend not, *auoide them*, withdraw thy ſelfe from them, conuerſe not familiarly with thẽ, let them not be the

the companions of thy life, 1. Cor. 5. 11. 2. Theſſ. 3. 6. 14.

Thirdly, *if they repent, forgiue them*, and comfort them, *leſt they be ſwallowed vp of griefe*, 2. Cor. 7. 2. 8.

Now if they bee fallen by infirmitie, either they are likely to offend againe, or not. If they be likely to fall further, *ſaue them with feare, pulling them out of the fire*, Iude 23. but if not, then *reſtore ſuch a one with the ſpirit of meekeneſſe*, comfort him, deale gently with him, Gal 6 1.

Thus of thy carriage to ſuch as are fallen from God.

How wee muſt cary our ſelues towards ſuch as treſpaſſe againſt vs

As for thoſe that are fallen *from thee*, by treſpaſsing againſt thee, thou muſt obſerue theſe rules of carriage towards them.

Firſt, in ſlighter wrongs *do all things without reaſonings or murmurings*: either ſpeake not of it, or ſo, as thou ſhew no repining or vexation about it, Phil. 2 14.

Secondly, in great wrongs, thou

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thou muſt doe two things:

Firſt, obſerue the method of our Sauiour Chriſt: when the treſpaſſe is ſecret, go and *tell him of it betweene thee and him*: if hee mend not, then *take two or three* other diſcreete godly perſons with thee, and tell him of it againe. If he yet mend not, then divulge it, and acquaint the Church with it; either ſeeke a publike ſentence vpon him from authority, or acquaint the godly generally with it. And if theſe courſes wil not amend him, then abandon his ſocietie, as if he were an Heathen or a Publican, Math. 18. 15.

Secondly, if by any of theſe courſes *he repent, forgiue him*; yea, and that as often as he ſaith, *it repenteth him*, if he ſhould doe thee many iniuries, Luke 17. 3, 4.

CHAP.

Chap. XXIX.

How we must carry our selues towards the weake Christian, &c.

THus of thy carriage toward them that are fallen.

How we must carry our selues towards weake Christians.

Towards *weake Christians* we must be thus ordered:

First, we must take heed, that we *intangle them not with doubtfull disputations* in matters of *ceremonies*, or *things indifferent*, Rom. 14. 1.

Secondly, wee must get the skill *to beare with their weaknesses* and meere frailties, Rom. 15. 1.

Thirdly, we must be wonderfull carefull that we *do not offend them*, or *cast any stumbling blockes* in their way, Math. 18. 1. Cor. 10. 32.

Fourthly, we must encourage them, and *comfort them*, and *support them* all we can, 1. Thess. 5. 14.

Fiftly,

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Fiftly, in *things indifferent*, we muſt not think it much to croſſe our ſelues *to pleaſe them*, and to ſuffer a little bondage in the reſtraint of our liberty, rather then vexe them, eſpecially for the furtherance of their ſoules in the meanes of their ſaluation, we ſhould *become all things to all men*, Gal. 5. 13. 1. Cor. 9. 20, 21, 22.

How wee muſt carry our ſelues towards the ſtrong.

3. Towards *ſtrong Chriſtians*, we muſt be thus ordered:

1. Firſt, we muſt *acknowledge ſuch*, 1. Cor. 16. 18.

2. Wee ſhould *ſet them* and their practiſe before vs, *as patternes and examples of imitation*, 1. Cor. 5. 17. Phil. 3. 17.

3. We ſhould *ſubmit our ſelues to ſuch*, to let them aduiſe vs, and admoniſh vs, and withall ſhould ſubmit our iudgements in things doubtfull to theirs, 1. Cor. 16. 16. 1. Pet. 5. 5.

How we muſt carry our ſelues towardsour ſpeciall friend.

4. Towards *thy friend*, thou muſt be thus ordered:

1. *Neuer*

1. *Neuer forſake him*, Prou. 27. 10.

2. *Giue him heartie counſell*, Prou. 27. 9.

3. *Be friendly to him*, Prou. 28. vlt.

4. *Communicate thy ſecrets to him*, Iohn 15. 15.

5. *Loue him with a ſpeciall loue.*

1. *As thine owne ſoule*, Deut. 13. 6.

2. Let thy loue be *at all times*, euen in aduerſitie, Prou. 17. 17.

3. It muſt be *a ſincere loue*, that looketh not for gifts or rewards, Prou. 19. 6.

4. It muſt be ſuch a loue as will reach *to his poſteritie* alſo, if need be, 2. Chron. 20. 7.

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CHAP. XXX.

Rules that concerne our ſelues: and ſo firſt in our generall calling.

HItherto of the rules of order in reſpect of God, or our neighbours. Now follow the rules that concerne our ſelues. And theſe are of two ſorts. For they are either ſuch as order vs *at all times*, or ſuch as order vs in *the times of affliction*.

The firſt ſort concerne either *our generall*, or *particular calling*.

The rules that concerne our generall calling, as in this place they are to bee conſidered of, concerne either, 1. our Faith, 2. or our repentãce, 3. or our hope

How we muſt carry our ſelues in our generall calling.

1. In matters of faith

1. The rules that concerne our Faith (ſuppoſing the Chriſtian to bee informed in the things contained in the former Treatiſes) are onely theſe two.

Firſt,

First, thou muſt be expert in *the Catalogue of Promiſes, that cō-cerne infirmities*, mentioned in the third Treatiſe For thoſe wil preſerue thy faith in Gods fauour, againſt the daily experience of frailtie and infirmitie in thy ſelf. For thou maiſt by them ſee, that thou haſt no reaſon to doubt of the continuance of Gods loue to thee, only becauſe of thy many weakneſſes. For in thoſe promiſes, he hath and doth declare, how graciouſly he is inclined to his ſeruants, and paſſeth by their frailtie, and accepteth their deſires and endeauours, &c. This rule will proue a maine ſupport of the contentment of thy life: & therfore let not Sathan make thee either deſpiſe, or neglect it.

Secondly, thou ſhalt doe well to eſtabliſh thy iudgement particularly in the doctrine *of the Principles*, expreſſed in the fifth Treatiſe; and by ſound learning of

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of them settle thy self, so as thou be no more *carried about with the wind of any contrary doctrine.* It should be the labour and care of all good Christians to keep the patterne of wholsome words, 2. Tim. 3. 13.

2. About thy repẽtance.

Concerning thy repentance, as now it is to bee vrged vpon thee after thy assurance, one rule is of singular vse, and that concernes the *Catalogue of present sinnes.* By the directions in the first Treatise, I suppose thou hast deliuered thy selfe from the body of sinnes, so as the most of those euils mẽtioned in the first & great Catalogue, are shaken off, neuer to bee commit ed againe, and so thou hast no more to do about them, but giue God thanks for thy deliuerance from thẽ through Iesus Christ. Now becauſe after thy first repentãce there wil remaine some corruptions, which as yet are not rooted out; thy course for thy whole

life, for theſe remainders of ſin, would be this: Make thee a Catalogue of thy preſent ſins, euen of ſuch euils as thou findeſt thy ſelfe yet daily prone vnto. Examine thy ſelfe ſeriouſly to this end: it may be thou wilt find 6. or 8. or 10. or more, or fewer euils, which yet hang vpon thy nature and life. The courſe for the vſe of this catalogue may be this: I ſuppoſe thou art inſtructed ſo far, as to know the profit of daily calling vpon God: Now whereas in prayer thou doſt, or oughteſt to make confeſsion of thy ſins, in ſtead of a more generall confeſsion, vſe ſtill thy Catalogue, that is, labour euery day to iudge thy ſelfe diſtinctly for thoſe ſins that doe preſently annoy thee: Hold on this courſe conſtantly, till thou haue gotten power againſt all, or any of thē, & as thou findeſt vertue againſt any of them, ſo alter they Catalogue, giuing thankes for the

ſinnes

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ſinnes thou getteſt head againſt, and putting them out of thy Catalogue. The paines is li tle, it is once done for a long time, and thy memory wil eaſily carry thy ſpeciall preſent faults. Beſides, this diſtinct daily remembrance of thy preſent ſinnes, will make thee more watchfull againſt thoſe ſins; and thou maieſt once a yeare, or once a quarter, or before euery communion, examine thy ſelfe anew, & mend thy Catalogue, by putting in any corruption which thou diſcouereſt thē, or at any time, to ariſe anew in thee, and pu ting out ſuch euils as by prayer thou haſt gotten victorie againſt. Thus maieſt thon ſee the ſtate of thy ſoule diſtinctly all the dayes of thy life, diſcerning when thou goeſt forward or backward. Beſides, this courſe of daily iudging thy ſelfe keepes thee out of the danger of any wrath from God.

3. About thy hope.

Concerning thy hope, there

life, for theſe remainders of ſin, would be this: Make thee a Catalogue of thy preſent ſins, euen of ſuch euils as thou findeſt thy ſelfe yet daily prone vnto. Examine thy ſelfe ſeriouſly to this end: it may be thou wilt find 6. or 8. or 10. or more, or fewer euils, which yet hang vpon thy nature and life. Thy courſe for the vſe of this catalogue may be this: I ſuppoſe thou art inſtructed ſo far, as to know the profit of daily calling vpon God: Now whereas in prayer thou doſt, or oughteſt to make confeſsion of thy ſins, in ſtead of a more generall confeſsion, vſe ſtill thy Catalogue, that is, labour euery day to iudge thy ſelfe diſtinctly for thoſe ſins that doe preſently annoy thee: Hold on this courſe conſtantly, till thou haue gotten power againſt all, or any of thē, & as thou findeſt vertue againſt any of them, ſo alter they Catalogue, giuing thankes for the

ſinnes

sinnes thou getteſt head againſt, and putting them out of thy Catalogue. The paines is li tle, it is once done for a long time, and thy memory wil easily carry thy speciall present faults. Besides, this distinct daily remembrance of thy present sinnes, will make thee more watchfull against those sins; and thou maiest once a yeare, or once a quarter, or before euery communion, examine thy selfe anew, & mend thy Catalogue, by putting in any corruption which thou discouereſt thē, or at any time, to arise anew in thee, and pu ting out such euils as by prayer thou hast gotten victorie against. Thus maiest thon see the state of thy soule distinctly all the dayes of thy life, discerning when thou goest forward or backward. Besides, this course of daily iudging thy selfe keepes thee out of the danger of any wrath from God.

3. About thy hope.

Concerning thy hope, there

are foure things for thee to do.

First, pray constantly and earnestly, for the *knowledge of the great glory* is prouided for thee: Thou must forme the admiratiõ of heauen in thee, by prayer: for naturally it is not in vs, Ephes. 1. 18. &c.

Secondly, thou must *vse all diligence to perfect thy assurance of heauen*, when thou diest, Heb. 6. 12 1. Pet 1. 13.

Thirdly, thou must striue to accustome thy thoughts to the daily *contemplation of heauen*, that thy *conuersation may be in heauen*, Phil. 3. 20.

Fourthly, thou must striue to direct thy heart, and enable thy selfe to the *expectation of the comming of Iesus Christ*; thou must labour for that skill, distinctly, to be able to *waite for the cõming of Iesus Christ*, & to shew that thou loues his appearing, 1. Thess. 1. 10. and 2. Thess. 3. 5. Gal. 5. 5. 2. Tim. 4. 8.

CHAP.

Chap. XXXI.

Rules that order vs in our particular calling.

THus of the Rules that concerne thy generall calling: In thy particular calling there are ſeuen things to be auoyded.

7. Things to be auoided in our particular calling.

The firſt is *ſlothfulneſſe*, and thou art guilty of this ſinne, both when thou doſt not the labours of thy calling, and when thou obſerueſt not the *reaſons*, and opportunities of thy calling, Prou. 10.4,5. And that thou maieſt be free from this ſin, thou muſt auoide together with it the occaſions of it: And ſo thou muſt auoyde, 1. *The loue of ſleepe*, Prou. 20.13. 2. Good fellowſhip, and haunting of Alehouſes, and Tauernes, & keeping *company with diſſolute perſons*. Prou. 21.17. 3. *Wandring from thine owne houſe*, euen that vnneceſſary *going from houſe to houſe*, though it be not to places of il fame. Fourthly, thou

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must take heede of pertinacious entertainment of doubts & obiections about thy calling: thou shouldest be afraid of excuses for idlenesse, especially to be so selfe-willed, as to be glad of any thing may seeme to patronize thy slothfulnesse, Pro. 20.4. & 15.19. & 26.16. And therfore to conclude this rule, when thou art about thy calling, *What thou dost, do with all thy power*, Eccles. 9.10. and rest not in words or pratling. He is not diligent, that brags much of what worke he can or will doe, but he that doth it indeed, Prou. 14.23.

2. Vnfaithfulnesse.

The second sin to be auoided in thy particular calling, is *vnfaithfulnesse*, Prou. 20.6. and so thou must take heed of *breach of thy promise* in thy dealings with men, Psal. 15.6. and also thou must take heed of all *deceitfull courses*, all wayes of fraud and cousinage. It is an hatefull thing in men, when they are such as cannot

cãnot be truſted, either becauſe they make not conſcience of keeping their words, or becauſe they will vſe ſo much cunning and deceit, and diſsimulation and lying in their dealings.

The third ſin to be auoided, is *Precipitation*, haſtineſſe, and vnaduiſed raſhneſſe, riſing out of the leuitie of mens minds, or their wilfulneſſe. Prouidence and wiſe diligence is wonderfull requiſite vnto a right ordering of our ſelues in our callings, Prou 21.5. 3. Raſhneſſe.

The fourth ſinne to be auoyded, is *Paſſion*, or perturbation; and that hath in it both *vncheerfulneſſe* and *vnquietneſſe*. *Vncheerfulneſſe*, when men are not content with their callings, or gifts, or eſtates, 1. Cor. 7 17. *Vnquietneſſe*, when men are froward, and carry themſelues peeuiſhly, or cholerickly with thoſe that are about them. This ſinne of frowardnes is vehemently cen- 4. Paſſion

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ſured and condemned in Scripture, Prouerbs 11. 29. Pſalme 37. 8. Pro. 16. 32 and 19. 11. & 25. 28. whereas God requires a quiet, contented and merrie heart, Prouerbes 17. 22. Eccl. 9. 7, 8.

5. The temptations of thy calling.

The fifth thing to be auoided and ſhunned, is the *Temptations of thy calling*; euery calling in the world is aſſaulted with certaine temptations, & they are vſually of two ſorts; For firſt in all callings there are certaine vnlawfull courſes held for gaine by wicked men, which we call *the ſins of ſuch a calling*. Theſe vniuſt courſes thou muſt learne to auoyde and abhorre, and ſo exerciſe thy calling, as thou ſhun thoſe ſinful courſes vſed by wicked men in that calling. Secondly, euery calling is aſſaulted *with croſſes*, and afflictions: now in theſe afflictions the diuell is wont to tender ill counſell, to perſwade to ſin, or the vſe of vnlawfull

lawfull meanes, or other ſins of diſtruſt in God: all theſe thou muſt auoyde.

Sixthly, thou muſt take heed of *worldineſſe*, or ſetting thy heart vpon thoſe earthly things thou art to deale with in thy calling. Thou muſt euer be ready to confeſſe, and ſhew it by thy practiſe that thou accounteſt thy ſelfe to bee but a *ſtranger and Pilgrime* in this world, Heb. 11. 13. and *if riches increaſe, thou muſt* looke to it, that thou *ſet not thy heart vpon them*, Pſal. 62. 10. *Thou muſt vſe the world*, but not *loue the world*, i. Ioh. 2. 15. Thou maieſt & oughteſt to be carefull to doe the duties of thy calling; but thou muſt in *nothing bee carefull* about the ſucceſſe, bnt ſubmit thy ſelfe in al things to God, Math. 6. 1. Cor. 7. 32. Thou muſt *behaue thy ſelfe like a weaned child*, pſal. 131. 1, 2. *Take heed of eating too much hony*, Prou. 25 16, 17. & 27. 1, 2.

6. Worldlineſſe.

The ſeuenth, and laſt thing

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7. Prophaneneſſe.

thou muſt auoid, is *prophaneneſſe*, which is to vſe the workes of thy calling without exerciſing thy ſelfe in the *Word of God*, and daily *prayer* for Gods bleſsing vpon thy labours, and the creatures thou art to vſe, Pſal. 90. 1. Tim. 4. 3,4. Gen. 24. 11,12, 26,27.

CHAP. XXXII.

How we ſhould carrie our ſelues in the time of affliction.

How we muſt carry our ſelues in affliction.

THus of the Rules of carriage which concerne thy ſelfe *at all times:* Now follow the Rules that ſhew thee how to behaue our ſelfe in time of affliction and aduerſitie. When thou art in affliction, thou muſt conſider what thou muſt auoide, and what thou muſt doe.

8. Things to be auoided.

Thou muſt auoid eight things.

Firſt, *Diſſembling: Make not thy ſelfe poore when thou art rich;*

not

nor ſicke when thou art well, Prou. 13,7.

1. Diſſembling.

Secondly, *Shame. Be not aſhamed* of that condition God brings thee into: beare thy croſſes with ſpiritual magnanimity; account not thy ſelf diſhonored by Gods hand, who doth all for the beſt, 1. Pet. 4. 16.

2. Shame.

Thirdly, *Impatience*: grieue not at Gods works: *ſorrow not after the world*: Fret not at God or man; *Refuſe not Gods chaſtening*, but with patience beare what is laid vpon thee: *It is the Lord, let him doe whatſoeuer hee will with thee*, Prou. 3. 11.

3. Impatience.

Fourthly, *Fainting*, or diſcouragement of heart: *Liue by faith*; call not Gods loue into queſtion: *keep thee in the good way*, Pro. *arme of fleſh*, 24. 10.

4. Diſcouragemēt.

Fiftly, *Truſt not vpon carnall friends*: Relye not vpon man; but vpon God: *Truſt not in the* Prou. 27. 10.

5. Truſt not in carnall friends

Sixtly, Too much *Carefulnes*

6. Perplexed cares.

for

for the means how to get out of affliction: *Cõmit thy way to God, and put thy trust in him*; vse all lawfull meanes, but distresse not thy heart with bootlesse cares: *Cast thy care vpon God, for he careth for thee*, Phil 4 6. Iam 4 10.

7. Suddẽ feares.

Seuenthly, *Sudden feares.* Be not so amazed with the first tydings, or beginnings of any affliction, discouer not their want of faith, as to be guilty of those violent passions of feare; Gods loue is vnchangeable: & though heauen and earth should goe together, yet God will bee with thee; *He will not leaue thee, nor forsake thee*, Prou. 3. 25.

8. Careleſnes of thy waies

Eightly and lastly, *Careleſnesse of thy wayes.* Be not secure in sinning, but let thy crosses melt off some of thy drosse, and draw thee neare to God: Goe not on boldly to sinne without regard; if the Lord haue any quarrell against thee, *humble thy selfe and depart from iniquitie.* Prou. 14. 16.

The

The things then thou muſt do on the contrary ſide, are theſe: When thou art in affliction, thou muſt do theſe things:

5. Things to be done in the time of affliction.

Firſt, thou *muſt pray*, and call vpon the name of the Lord; as theſe expreſſe Scriptures require, Iam. 5. 13. Pſal. 50 15. 1. Cor. 4 12, 13.

Secondly, thou muſt *beare thy croſſes with patience*, and *contentation*, Iam. 1. 4. 1. Pet 3. 15. Eſay 5. Phil. 4 6. 2 Cor. 6. 8. Pro. 12. 9

Thirdly, thou muſt labor for *wiſedome* to know how to carry thy ſelfe diſcreetly, and to vſe all good means for thy deliuerance, Iam. 1. 5.

Fourthly, thou muſt be ſure to ſhew thy *truſt in God, and caſt thy burthen on the Lord*, Iam. 5. 7, 8. Nahum 1. 7. Pſal. 27. *vlt.* & 37. 7. & 55. 22.

Fifthly, thou muſt ſhew thy obedience to God; and that thou doſt,

1. If *thou ſubmit thy ſelfe to God*,

Gods will, Heb. 5. 8.

2. If *thou iudge thy ſelfe*, and acknowledge thy ſins to God, Hoſh. 5. *vlt.* Iob 36. 8.

3. If *thou be conſtant in the good wayes of godlineſſe*, Pſal. 37. 34.

4. If thou *learre* more *righteouſnes*, and art made by thy croſſes to do holy duties with better affections, Eſay 26. 1

FINIS.

THE PRINCIPLES

OR,

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PRINCIPLES

OR,

The PATTERN OF

To the most Noble Ladie,
the Ladie DOROTHIE,
Countesse of *Northumberland.*

And to the highly Honoured
Ladies her Daughters.

The Ladie DOROTHIE SYDNEY, *and the Ladie*
LVCIE HAY:

N. BYFEILD

Wisheth the abundance of true
Grace and Peace.

Right Honourable.

I Haue long since vndertaken (as in the course of my *Ministerie*, you haue often heard) to extract out of all Theologie contained in the Scriptures